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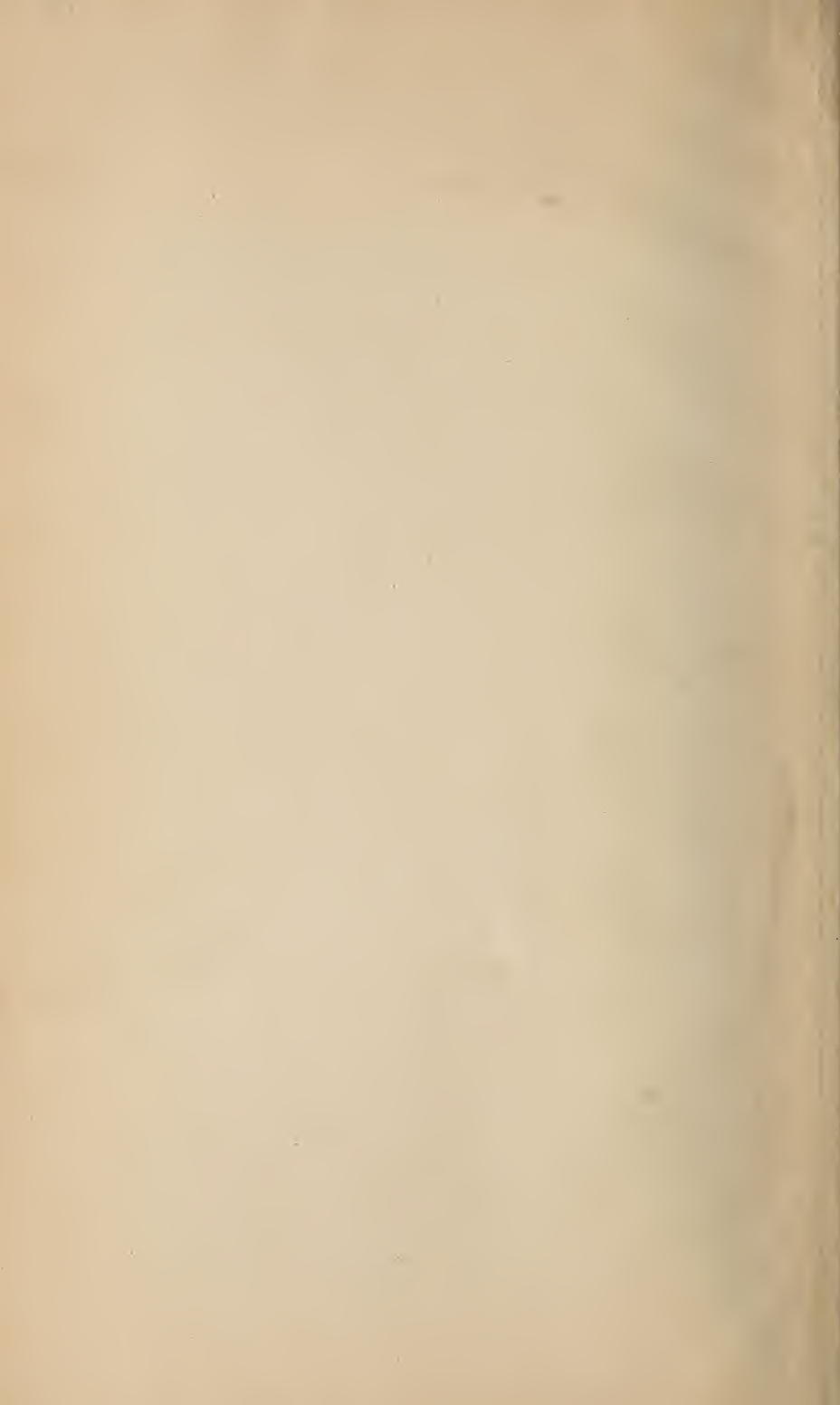
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AN
ELEMENTARY
HEBREW GRAMMAR,

WITH

Reading and Writing Lessons and Vocabularies.

BY

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NEW EDITION, THOROUGHLY CORRECTED.

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P R E F A C E.

THIS brief Manual has been prepared with special reference to the wants of beginners. The essential facts of the language are concisely stated, without the encumbrance of minute details, which would confuse their minds and impede their progress, and which belong properly to a more advanced stage of study. The tabular form has been adopted to as great an extent as possible, in order to exhibit to the eye whatever is capable of such a mode of representation. The Reading Exercises, which are of the simplest kind, have been carefully selected with a view to illustrate the forms and uses of different parts of speech, and especially the various classes of perfect and imperfect verbs; and they are accompanied by a special Vocabulary.

It will, as is hoped, meet the wants of non-professional students who seek a general knowledge of this venerable and sacred tongue rather than a thorough acquaintance with it, and who might be repelled by a larger and more costly apparatus. It is sufficiently

simple for private study, as well as adapted for use in schools and colleges where facilities are offered for the acquisition of the Hebrew. The author will be rejoiced if this humble volume should tend in any way to a more extended familiarity with the original language of the Old Testament among intelligent and liberally educated laymen.

PRINCETON, August 22, 1866.

P R E F A C E

T O T H E S E C O N D E D I T I O N .

THE Grammar has been entirely rewritten, with a view to adapt it more fully to the wants of those for whom it is intended. In doing this, the writer has had the benefit of practical suggestions from some of the best Hebrew teachers in various parts of the country, among whom he is particularly indebted to Prof. Hoyt, of Ohio Wesleyan University, Delaware, Ohio. The paradigms are, as in the previous edition, combined together in Grammatical Tables, which afford a complete survey of all the forms of the language. But for the greater convenience of the student a number of the paradigms are inserted in the text of the Grammar likewise, and in some of the earlier of these the pronunciation is also given in Roman letters, to relieve the labor, and prevent the mistakes incident to an imperfect acquaintance with the characters. A more complete system of exercises both in Hebrew reading and composition has been provided throughout, and the greatest pains have been taken to make them strictly progressive in their character. No grammatical form or construction is admitted into the lessons until this has

first been explained. In the orthography these exercises are inserted in the text of the Grammar in order that the eye of the student, perplexed by the strange forms of unfamiliar characters, may readily pass from the rules or principles to their application. The exercises in translation, whether from Hebrew into English or from English into Hebrew, are, as in the former edition, removed to the end of the volume. A special vocabulary, numbered to correspond with each successive lesson, contains all words not previously learned, while their separation upon different pages is designed to counteract the temptation to negligence, which would arise from having these significations before the eye in the very act of recitation. It is assumed that all words are mastered as the student proceeds, so that they are never repeated in the special vocabularies. General vocabularies follow both Hebrew-English and English-Hebrew, which contain every word to be found in any of the lessons. The principles of Syntax successively illustrated in the lessons, or necessary to be known in order to their proper understanding, are supplied in accompanying Remarks or Directions. The learner is thus gradually familiarized with the practical application of nearly all the important principles of Syntax before he comes to study them together in systematic order.

PRINCETON, October 11, 1871.

CONTENTS.

	PAGE		PAGE
ORTHOGRAPHY.		§ 31. Verbs. Their Species.....	29
§ 1. The Letters.....	1	§ 32. Perfect Verbs.....	30
§ 2. Their Classification.....	3	§ 33. Kal Preterite and Infinitives	31
§ 3. The Vowel-Letters.....	5	§ 34. Niphal, Piel, and Pual Pre-	
§ 4. The Vowel-Points.....	5	terites and Infinitives....	32
§ 5. Sh'va.....	6	§ 35. The remaining Preterites and	
§ 6. Pattahh-furtive.....	7	Infinitives.....	34
§ 7. Quiescence of the Vowel-		§ 36. Kal Future, Imperative, and	
Letters.....	8	Participles.....	35
§ 8. Scriptio plena and defectiva	9	§ 37. Niphal, Piel, and Pual Fu-	
§ 9. Syllables.....	10	tures, etc.....	37
§ 10. Resulting Vowel-changes...	12	§ 38. Hiphil, Hophal, and Hith-	
§ 11. Kamets and Kamets-Hha-		pael Futures, etc.....	39
tuph.....	13	§ 39. Peculiar Forms.....	40
§ 12. Daghesh-lene.....	14	§ 40. Paragogic and Apocopated	
§ 13. Daghesh-forte.....	15	Future and Imperative...	41
§ 14. Mappik.....	15	§ 41. Vav Conversive.....	42
§ 15. Raphe.....	16	§ 42. Verbs with Suffixes.....	43
§ 16. Accents.....	16	§ 43. Gender and Number of Nouns	45
§ 17. Position of the Accent....	17	§ 44. Feminine, Dual, and Plural	46
§ 18. Recession of the Accent...	18	§ 45. Dual and Plural in Feminine	
§ 19. Pause Accents.....	18	Nouns.....	49
§ 20. Consecution of Accents....	19	§ 46. Construct State.....	50
§ 21. Makkeph.....	20	§ 47. Its Formation.....	51
§ 22. Methagh.....	20	§ 48. Paragogic Vowels.....	52
§ 23. K'ri and K'thibh.....	21	§ 49. Nouns with Suffixes.....	53
		§ 50. Irregular Nouns.....	55
ETYMOLOGY.		§ 51. Imperfect Verbs.....	56
§ 24. Prefixed Particles.....	23	§ 52. Guttural Verbs.....	57
§ 25. The Article.....	23	§ 53. Pe Guttural Verbs.....	57
§ 26. He Interrogative.....	24	§ 54. Ayin Guttural Verbs.....	58
§ 27. Inseparable Prepositions...	25	§ 55. Lamedh Guttural Verbs.	59
§ 28. Vav Conjunctive.....	25	§ 56. Pe Nun Verbs.....	60
§ 29. Personal Pronouns.....	26	§ 57. Ayin Doubled Verbs....	61
§ 30. Other Pronouns.....	28	§ 58. Pe Yodh Verbs.....	63

	PAGE		PAGE
§ 59. Ayin Vav and Ayin Yodh Verbs.....	64	GRAMMATICAL TABLES.	
§ 60. Lamedh Aleph Verbs.....	65	I. The Letters.....	83
§ 61. Lamedh He Verbs.....	66	II. Classification of the Letters. The Points.....	84
§ 62. Doubly Imperfect Verbs....	68	III. The Accents	85
§ 63. Unusual Forms.....	68	IV. Inseparable Prepositions and other Prefixes....	86
§ 64. Quadriliteral Verbs.....	69	V. Pronouns. Verbs, their Species.....	87
§ 65. Numerals.....	69	VI. Paradigm of Perfect Verbs,	88
§ 66. Separate Particles.....	70	VII. Paradigm of the Perfect Verbs with Suffixes....	90
SYNTAX.		VIII. Paradigm of Pe Guttural Verbs.....	92
§ 67. The Copula.....	71	IX. Paradigm of Ayin Guttural Verbs.....	93
§ 68. The Article.....	71	X. Paradigm of Lamedh Guttural Verbs.....	94
§ 69. Nouns definite without the Article.....	72	XI. Paradigm of Pe Nun Verbs	95
§ 70. Adjectives.....	72	XII. Paradigm of Ayin Doubled Verbs.....	96
§ 71. Demonstrative Pronouns....	72	XIII. Paradigm of Ayin Vav and Ayin Yodh Verbs.....	98
§ 72. Comparison of Adjectives...	73	XIV. Paradigm of Pe Yodh Verbs	100
§ 73. Numerals ..	73	XV. Paradigm of Lamedh Aleph Verbs.....	101
§ 74. Apposition	74	XVI. Paradigm of Lamedh He Verbs.....	102
§ 75. The Construct State.....	74	XVII. Declension of Nouns.	104
§ 76. Tenses of Verbs.....	75	XVIII. Paradigm of Nouns with Suffixes.....	107
§ 77. The Preterite.....	75	XIX. Numerals.....	108
§ 78. The Future	76	XX. Consecution of Accents...	109
§ 79. The Secondary Tenses.....	77	LESSONS IN READING HEBREW..	111
§ 80. Participles.....	77	LESSONS IN WRITING HEBREW...	137
§ 81. The Infinitive.....	78	HEBREW-ENGLISH VOCABULARY..	175
§ 82. Object of Verbs.....	78	ENGLISH-HEBREW VOCABULARY.	183
§ 83. Verbs with more than one Object.....	79		
§ 84. Adverbial Expressions.....	79		
§ 85. Neglect of Agreement.....	79		
§ 86. Compound Subject.....	80		
§ 87. Repetition of Words.....	81		
§ 88. Relative Pronouns.....	81		
§ 89. Conjunctions	81		

ELEMENTARY HEBREW GRAMMAR.

ORTHOGRAPHY

§ 1. *The Letters.*

1. THE Hebrew has twenty-two letters; these are **all** consonants, and are written from right to left.

1. A'leph	א	———	12. Lā'medh	ל	L
2. Bēth	ב	Bh, B	13. Mēm	מ	M
3. Gī'mel	ג	Gh, G	14. Nun	נ	N
4. Dā'leth	ד	Dh, D	15. Sā'mekh	ס	S
5. Hē	ה	H	16. A'yin	ע	———
6. Vāv	ו	V	17. Pē	פ	Ph, P
7. Za'yin	ז	Z	18. Tsā'dhē	צ	Ts
8. Hhēth	ח	Hh	19. Kōph	ק	K
9. Tēth	ט	T	20. Rēsh	ר	R
10. Yōdh	י	Y	21. Shīn	ש	Sh, S
11. Kaph	כ	Kh, K	22. Tāv	ת	Th, T.

a. For the proper pronunciation of the vowels occurring in the names of the letters, see § 4. 1. *a.*

2. There are two letters, for which no equivalent is given in the preceding table; א like the English *h* in *hour* or the smooth breathing in Greek had no sound; ע had a strong guttural sound, but one which it is so difficult to make, that it is commonly neglected in reading.

3. For seven of the letters two equivalents are given. Thus, the six aspirates have also an unaspirated sound, which is indicated by a point in the bosom of the letter, § 12; ב is *bh* or *v* and בּ *b*; ג *gh*, גּ *g*; ד *dh* as *th* in *the*, דּ *d*; כ *kh* as the German *ch* in *ich*, כּ *k*; פ *ph* or *f*, פּ *p*; ת *th* as in *thin*, תּ *t*. As, however, there are no sounds in English corresponding to *gh* and *kh*, ג may be pronounced *g* like גּ, and כ *k* like כּ. The letter ש with a dot over its right arm has the sound of *sh*, and is called *Shin*; ש with a dot over its left arm is called *Sin*, and is pronounced like *s*.

4. In three instances two letters have the same equivalent; thus ט and ת are represented by *t*, צ and ק by *k*, ס and ש by *s*. These letters, though pronounced alike by us, are nevertheless quite distinct and must not be confounded.

5. ה and ז require a doubled letter or two letters combined to represent them; ה is the simple *h*, ח has a stronger sound as of rasping the throat, and is represented by *hh*; ז is *ts* in *sits*.

6. Five of the letters have two forms; כּ, מּ, נּ, פּ, צ (combined in the memorial word כּמנפץ *kin-nappêts*) are used in the beginning or in the middle of words; at the end of words the bottom stroke is bent downward, ך, ן, ם, ץ, or the letter closed up, ם.

EXERCISE 1.

Hebrew words must never be divided at the end of a line.

Write the letters of the alphabet in their order, with their names and equivalents.

Write the following words or combinations of letters placing under each its equivalent:—

Pe-gimel Nun-samekh-kaph Sin-teth-nun Ayin-daleth
Kaph-lamedh Yodh-mem-yodh He-aleph-reshtsadhe Za-
yin-resht-ayin Koph-tsadhe-yodh-resht Hheth-mem Hheth-
resh-pe Lamedh-aleph Yodh-shin-beth-tav-vav.

Name the letters in Genesis i. 1-3 on page 133, and give the equivalent of each.

§ 2. *Their Classification.*

The letters may be divided,

1. First, with respect to the organs by which they are pronounced, into five classes, viz., Gutturals or those which represent a sound produced in the throat; Palatals formed by pressing the root of the tongue against the posterior roof of the mouth; Linguals formed by the tip of the tongue in contact with the anterior roof of the mouth; Dentals formed by the air driven against the teeth; and, Labials formed by the lips.

Gutturals	א	ה	ח	ע	(אֶחָדַע)	<i>ah^ahha</i>)	
Palatals	ג	י	כ	ק	(גִּיכָק)	<i>gīkhak</i>)	
Linguals	ד	ט	ל	נ	ה	(דַּטְלֶנֶת)	<i>datleneth</i>)
Dentals	ז	ס	צ	ש	(זָסָש)	<i>zastsash</i>)	
Labials	ב	ו	מ	פ	(בִּמָפ)	<i>būmaph</i>)	

א though not properly a guttural may be classed with them, as it partakes of their peculiarities.

2. Secondly, into weak, medium, and strong. The weak consonants suffer or occasion frequent changes in the formation and inflection of words. The strong consonants are capable of entering without change into any combinations which analogy may require. Those of

medium strength are neither so stable as the latter, nor so feeble and fluctuating as the former.

Weak	{	א	ה	ו	י	Vowel-Letters.
		א	ה	ח	ע	
Medium	{	ל	מ	נ	ר	Liquids.
		ז	ס	צ	ש	
Strong	{	ב	פ	ק		Aspirates and Mutes.
		ג	כ			
		ד	ת	ט		

3. Thirdly, with respect to the function which they perform in the constitution of words, into radicals and serviles. The former, which comprise just one-half of the alphabet, are only used in the roots or radical portions of words. The latter, though they may also enter into roots, are likewise employed in the inflection of words, and the formation of derivatives, in prefixes and suffixes. The serviles are embraced in the memorial words אֵתָן מֹשֶׁה וְכֵלֵב (*ēthān mōshe v'khelebh*, Ethan, Moses, and Caleb). All the other letters are radicals, viz. א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ל, מ, נ, ס, ע, פ, צ, ק, ר.

EXERCISE 2.

Write the letters of each class with their names and equivalents.

Write the following letters, and indicate the class to which each belongs in respect of organ, strength, and function:—

Aleph, Lamedh, He, Shin, Mem, Vav, Tav, Beth, Nun, Yodh, Gimel, Daleth, Resh, Tsadhe, Ayin, Koph, Kaph, Samekh, Pe, Zayin, Hheth, Teth.

§ 3. *The Vowel-Letters.*

There were originally no separate signs for the vowels in Hebrew. They were either not written at all, or when it was thought necessary to express them, the vowel-letters (אֵהֵי *ehēvī*) were employed for this purpose. Thus י was used to signify not only *y* but also *i* and *ē*; ו stood for *ō* and *ū*; א or ה for *ā*, and in some cases for *ē* or *ō*; ע was also sometimes represented by י or ה; the other short vowels were scarcely ever written. Thus בִּין *bīn* or *bēn*; קוֹם *kōm* or *kūm*; גָּלָה, *gālā*, *gālō*, *g'lē* or *gōlē* · השְׁבִינָה *t'shūbhēnā*.

§ 4. *The Vowel-Points.*

1. After the Hebrew ceased to be spoken, a more complete method of writing the vowels was needed, in order to indicate the exact pronunciation of words. With this view the vowel-points were invented. Of these three represent long, three short, and three doubtful vowels.

Long Vowels.			Short Vowels.			Doubtful Vowels.		
Kā'mets	ֿ	ā	Pat'tahh	ֿ	ă	Hhī'rik	ֿ	ī or ĭ
Tsē're	ֿֿ	ē	Se'ghōl	ֿֿ	ě	Shū'rek	ֿ	} ū or ŭ
Hhō'lem	ֿֿֿ	ō	Kāmets-Hhātūph	ֿֿֿ	ō	Kib'butz	ֿֿֿ	

a. The vowel *ā* is pronounced as in *father*, *ă* as in *fat*, *ē* as in *there*, *ě* as in *ma*. *ī* as in *machine*, *ĭ* as in *pin*, *ō* as in *note*, *ō* as in *not*, *ū* as in *rule*, *ŭ* as in *full*. The quantity will be marked when the vowels are long, but not when they are short.

2. All the vowels are written under the letter after which they are pronounced, except two, viz. Hholem and Shurek.

3. Hholem is placed over the left edge of the letter to

which it belongs. When followed by װ or preceded by װ it coincides with the diacritical point over the letter e. g. מֹשֶׁה *mōshe*, שׁוֹנֶה *sōnē*; when it follows װ or precedes װ it is written over its opposite arm e. g. שׁוֹמֵר, תִּרְפוֹשׁ *tirpōs*. Accordingly, if an unpunctuated consonant precede (i. e. one without a vowel or Sh'va, § 5) װ will be *ōsh* and װ *ōs*; if it have itself no other vowel point װ will be *sō* and װ *shō*, except at the end of words.

4. Shurek is a dot in the bosom of the letter Vav. When there is a ך in the text, the vowel *u*, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of ך it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

EXERCISE 3.

The place of Aleph will be indicated in this and in following exercises by *, and that of Ayin by †. Teth, Koph, and Sin will be denoted by a dot beneath the letter, t, k, s.

Write the long, short, and doubtful vowels with their names and equivalents.

Write: Zāhābh, lēhhēm, rābh, yēt, khōl, kōl, khāmus, †āmāl, mē*ōyēbh, shō*ēl, sōlēth, †im, *ēth, bhăyith, shōrāshim, yāruts, shōphēt, shālōsh, šōrāph, bhōšēm.

Read the following words, and give the names and equivalents of the vowels which they contain.

מִשָּׁר, גֶּן, חֶרֶב, שָׂכָר, יָזָר, שָׁלַח, מִטָּהוּ, מִשָּׁל, יָשׁוּב.
עֲשֵׂה, גִּשּׁוּ, שִׁרָק, *חֶקֶד, *עֶדֶד, אֵם, שְׁלֹשִׁם, קָמַר.

* Kamets-Hhatuph.

§ 5. Sh'va.

1. Sh'vā — is placed under vowelless consonants to indicate the absence of a vowel, e. g. מַמְלַכְתִּי *mamlakhti*.

At the end of words, however, it is omitted: בַּל (not בָּל) *bal*, סֹגֵר (not סָגֵר) *sōger*, unless the last letter is ד or is immediately preceded by another vowelless letter, or is doubled by Daghesht-forte, § 13, מֶלֶךְ *melekh*, קֹשֶׁט *kōsht*, אֵת *att*.

2. When a syllable begins with two consonants a slight sound is heard between them, as in English between the last two consonants of *giv'n*, *heav'n*; thus פֶּקֶד *p'kōdh*, בְּרִי *b'rū*, not *brū*. Sh'va is, therefore, said to be silent at the end of syllables, but vocal at the beginning.

3. Sometimes, particularly after the gutturals, this transition sound resembles an extremely short *a*, *e*, or *o*. It is then represented by the compound Sh'vas, which are formed by combining the sign for simple Sh'va already explained with that for Pattahh, Seghol, or Kamets-Hhatuph, as the case may be.

Compound Sh'vas	{	Hhātēph-Pattahh ֶ֫; thus הֶרֶג <i>h^arōgh</i>
		Hhātēph-Seghol ֶ֫; thus הֶיִת <i>h^eyōth</i> .
		Hhātēph-Kamets ֶ֫; thus הֶלִי <i>h^olī</i> .

§ 6. *Pattahh-furtive.*

Pattahh-furtive is a scarcely audible *a*, which steals in before the letter under which it is written. It occurs with ע, ה or the consonant ה at the end of words, when preceded by a long vowel other than *a*, or followed by another vowelless consonant, גַּבְהֶה *gābhō^ah*, לָקַחְהָ *lāka^ahht*. Comp. in English *fire*, pronounced *fī^r*.

EXERCISE 4.

Write the different Sh'vas and Pattahh-furtive with their names and equivalents.

Write the following words, and wherever Pattahh furtive has been improperly omitted, make the requisite correction:

Sh'năyīm, th'nū, y'dhēkhēm, h'rāghām, y'hōshū^a†, *lōh, mō†^omādh, khă^{*}shēr, mīlhāmōth, bh'šimhhāthkhēm, lě^{*}khōl, z'bhūl, yā†^alēhū, šāmēhh, s'bhībhōthăyikh, rākī†, dh'ghāth, yēš†.

§ 7. *Quiescence of the Vowel-Letters.*

1. The vowel-points above described were attached to the sacred text without any change in its letters. Consequently every vowel, which had previously been indicated by a vowel-letter, was now denoted both by that and by the sign subsequently added. In all such cases the letter is said to quiesce in the vowel, that is, it has not its consonant sound, but the vowel-sound represented by the accompanying or preceding point. Thus in **בֹּר** Vav stands not for *v* but for *ō*, and the word is read *bōr*; in **גָּלָה**, **ה** represents not *h* but *a*, and the word is *gālā*.

2. At the beginning or in the middle of a word the letters **א** **ה** **ו** **י** are consonants, if they are followed by a vowel or a Sh'va; if not so followed, they are quiescent: **לֹוֶעַ** *lōvē*, **שֵׁי** *sēyō*, but **מֹוֹט** *mōt*, **בֵּית** *bēth*.

3. At the end of words **ו** is quiescent when preceded by *ō* or *ū*, and **י** when preceded by *ē* or *î*; but they are consonants if preceded by any other vowel sign, **חַי** *hhē*, **בִּי** *bî*, but **חַי** *hhay*, **גֹּי** *gōy*.

Final **ה** is quiescent, unless it has Mappik, § 14, **אַרְצָה** *artsā*, but **אַרְצָהּ** *artsāh*.

Final **א** is invariably quiescent, if a vowel precedes: **לֹא** *lō*, **בָּא** *bā*; but if a vowelless consonant precedes, it is termed otiant: **וַיָּרָא** *vayyar*.

a. It may be observed that א quiesces in a multitude of cases, where it is not properly a vowel-letter, which, in fact, it rarely is. Its feebleness is such that it scarcely ever terminates a mixed syllable. Such forms as רִאשֹׁנִים do occur; but א mostly loses its consonantal power at the end of a syllable, whatever the preceding vowel may be. Yodh similarly gives up its consonantal character in the termination יר , or at least is neglected in the pronunciation, thus דְּבָרָיו d'bhārāv, דְּבָרָיו ānāv.

EXERCISE 5.

Pronounce the following words, and apply the rules for the quiescence of the vowel-letters.

בָּאֵר , לְאֹדֶנִי , הָאֶסְפָּסָף , הִלְכוּא , יִרְאוּ , אֲוִיל , אֵין , אִישׁ² ,
 אֵתָן , הָה , הו , יִשָּׁר , עָנִי , נֶאֱחָה , עִוּוֹן , לֵאמֹר , עֲוֹלָה , תָּוֶה ,
 פָּנֵי , זו , הוֹי , אִסְרִים , רָקִיעַ , מִלְכָּה , מִלְכָּה , חָטָא , נִיא , עֲדוּחַ
 עֲרוֹת , הַשְׁתַּחֲוֹת , בְּנוֹתֵי , בְּנוֹתֵי .

¹ The Shurek is regarded as belonging to the ר , and א is quiescent. ² īsh, not iyōsh. ³ The Hholem belongs not to the ד , which has Sh'va, but to the ו ; the word is hence to be read ēdh'vōth.

§ 8. *Scriptio plena and defectiva.*

1. Vowels, which are indicated both by a vowel-letter and by a vowel-point, are said to be written fully, as in אוֹתוֹת ōthōth, שְׁלִישִׁים shālīshīm, מוֹת muth; those, for which a vowel-letter might have been employed, but which are expressed by the points only, are said to be written defectively, as אוֹת , שְׁלִשִּׁם , מֹת .

2. As letters were rarely used to represent the short vowels, § 3, u and i, when written fully, are almost always long, e. g. לִינִי līnū; when written defectively, they may be either long or short, e. g. יִרַשׁ yīrash, יִחַר yīkhar, תָּמֹשׁ tāmūsh, מִשְׁכָּב mīshkāb.

EXERCISE 6.

Precision in the employment of the vowel-letters can only be attained by practice and a knowledge of forms. For the present the following general rules will suffice :

Write *ē* and *ī* with Yodh and *ō* and *ū* with Vav at the end of words ; elsewhere they may be written with or without the vowel-letters at discretion.

Write *ā* and *ě* without a vowel-letter except at the end of words, where *ā* may and *ě* must be represented by He.

In the following words, write the vowels both fully and defectively, wherever both forms are admissible :—

Zū, nirāsh, *ōthō, yāshōbh, lānū, zě, bhō, hēkimū, yāmūsh, mōshě, bhūl, yākūtsū, *ābhīnū, hāṭidhōthī, māyīm, *āvēn, mě, mē, mī, yāmōth, yāmōth, lūhhōth, shūbh, mīn, hūshlākh.

§ 9.° *Syllables.*

1. Two vowels can never come together in the same word in Hebrew without an intervening consonant, and hence there can never be more than one vowel in the same syllable.

2. Every syllable except initial א must begin with a consonant, and may begin with two, but never with more than two.

3. Syllables ending with a vowel are called simple, מָה *mā*, הַקְמָה *h^akē-mō-thā* ; those ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed, נִשְׁמַרְתֶּם *nish-mar-tem*, נֶרְדַּךְ *nērd.*

4. As Pattahh-furtive and the vocal Sh'vas, whether simple or compound, are not vowels but involuntary transition sounds, they with the consonants under which they stand cannot form syllables ; Pattahh-furtive is accordingly attached to that of the preceding vowel, and

the vocal Sh'vas to that of the following vowel; thus זרוע *z'rō^a*.

5. Unaccented simple syllables always contain long vowels, and unaccented mixed syllables short vowels. But an accented syllable, whether simple or mixed, may contain indifferently a long or a short vowel.

6. A letter with simple Sh'va in the body of a word may either end or begin a syllable. If it is preceded by another Sh'va or by an unaccented long vowel, it belongs to the following syllable, תזכרו *tiz-k'rū*, זכרי *zō-kh'rē'*; if by a short vowel or by an accented long vowel it is mostly attached to the preceding syllable, חסדי *hhas-dō*, קומי *kōm'-nā*; if it be doubled by Daghes-forte, § 13, the first of the two consonants into which it is resolved is connected with the preceding and the second with the following syllable, יתני *yit-t'nū*.

7. Sometimes a consonant which is not doubled belongs in a measure to two syllables, completing that which precedes and beginning that which follows. In this case the former syllable is strictly speaking neither simple nor mixed, but may be denominated intermediate, thus in תהרגי *tā-hă-r'ghū* and ויבקשי *văy'bhăk'shū* for *vay-y'bhak-k'shū*, the first two are intermediate syllables.

a. Consonants which stand in this equivocal relation are such as remain single when analogy would require them to be doubled, ויבקשי for ויבקשי, יבהל *y'bhă-hēl* for *y'bhăh-hēl*; or have a vocal Sh'va or a vowel when they might be expected to have a silent Sh'va, תהרגי for תהרגי *tăh-r'ghū*; or are preceded by a short vowel which has arisen from Sh'va, הניח for הניח, בדיח *bădh'ghăth* for בדיח, נהלך for נהלך, קדשים *kô-dhăshîm* for קדשים. Also when the same consonant is immediately repeated in the same word the intervening Sh'va is made vocal in order to give distinctness to the reduplication, e. g. צללו *tsillō*.

EXERCISE 7.

Write the following words, and ascertain the quantity of their vowels:—

Yiṣ-ra-^{*}ēl', gho-yim', bh'no-the-hēm', u-bh'-^{*}o-ts'ro-thă'yikh, khu-shăn', rish-[†]a-thă'yim, mě'-lekh, bh'bhiṭ-nō', li-hu-dhā', [†]^{*}zobh-khēm', yith-ka-[†]ě'-ha.

Write and divide into syllables:—

Ŭmīknēkhēm', yēsh'bhū', hūmtsāthō', yīkhrā[†]ēm', shīghyōnōth', bhě-^{*}mūnāthō', v'lār'-^{*}ūbhēnī', thăh^{*}rō'ghū, shōlē^{*}hh'.

§ 10. *Resulting Vowel-Changes.*

Certain vowel-changes result from the foregoing rules, viz.:—

1. If two vowelless consonants concur at the beginning of a syllable, the first will receive a short vowel. This is commonly Hhirik, e. g. דִּבְרִי *dibhrē* for דְּבְרִי; but if one of the consonants had a compound Sh'va, the vowel corresponding will be inserted, e. g. יַעֲמֹד *ya^amōdh* for יַעֲמֹד; or if a vowel has been rejected, the new vowel may be conformed to it, e. g. מֹלְכוֹ *mol'khō* for מְלֹכוֹ from מֶלֶךְ.

2. When a tone-vowel is immediately preceded by two consonants the pronunciation is frequently softened by giving a pretonic vowel, mostly Kamets, to the first, e. g. מְלֹכוֹ from מֶלֶךְ, רֶסֶב, לֶקַח. And the vowel *a* is often retained in such a situation, when other vowels would be rejected, e. g. שְׁמַעְנִי from שָׁמַע; but שְׁמַרְנִי not שְׁמַרְנִי from שָׁמַר.

3. The harshness of concurring consonants at the end of a word is commonly relieved by inserting Seghol, to which a preceding Pattahh is conformed, יִרְבֵּי for יִרְבֶּי, לֶכְתָּה for לֶכְתָּה, מֶלֶךְ for מֶלֶךְ. If either consonant is a guttural Pattahh is mostly used instead, יִהְיֶה, פֶּעַל, גִּצָּה. If either consonant is י, Hhirik is used; if the second

consonant is י it will rest in Shurek, שְׁכִירָה, כְּלִי, אֲחִיר, but מְיֻרָה.

4. When by reason of any changes occurring in words a short vowel comes to stand in a simple syllable, the vowel must ordinarily be prolonged or the syllable converted into a mixed syllable by doubling the succeeding consonant; thus instead of נִיחָה we find נִיחָה *yā-nī^ahh* or נִיחָה *yan-nī^ahh*.

5. When a simple syllable becomes mixed or a long mixed syllable loses its accent, its vowel is ordinarily shortened, e. g. סִתְרוּ from סִתֵּר, קָנַל from קָנַל.

§ 11. *Kamets and Kamets-Hhatuph.*

Kamets *ā* and Kamets-Hhatuph *ō* are both represented by the same sign (ֹ), but may be distinguished by the following rules:—

1. In accented syllables, whether simple or mixed, and in unaccented simple syllables, § 9, 5, it is Kamets, מְיֻרָה *mā'vēth*, דָּבָר *dā-bhār'*; in unaccented mixed syllables it is Kamets-Hhatuph, חֲפָשִׁי *hhōph-shī'*, וַתִּשֹּׁב *vattā-shōbh*.

2. Before a letter with simple Sh'va the distinction is mostly made by Methegh (־), § 22; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets, חֲכָמָה *hhōkh-mā*, חֲכָמָה *hhā-kh'mā*.

3. Before a guttural with Hhateph-Kamets, or Kamets-Hhatuph, the syllable is frequently intermediate, § 9, 7, and the vowel *ō*, though accompanied by Methegh, בְּחִירִי *bō^hhh^orī*, תֹּעֲבָדִים *tō^hōbh'dhēm*.

a. Some cases falling under 2 and 3 can only be decided by the etymology; thus נִיֻּיָּהּ with the prefixed conjunction *vō^hniyyōth*, הַנִּיֻּיָּהּ with the article *hū^hniyyā*; שְׂרָשִׁים *shōrāshīm* from שָׂרַשׁ, חֲרָשִׁים *hhārāshīm* from חָרַשׁ; שְׂמָרָה in Ps. lxxxvi. 2 the imperative *shōmrā*, in Job x. 12 the preterite *shām'rā*.

EXERCISE 8.

Apply the foregoing rules to the words that follow.

לָקַם, מַלְכִים, דְּבָקָה, דְּבָקָה, דָּת, פָּרַשׁ, פְּקָדֹנִי, נָחֲרִי, שְׂבָנָה.

Write :—

Yā'hōm, *āz', *ōznām', māl'khū', mōl'khō', dhābhār',
mōhh°rābhōth', hhākh'mā', hhōkhmā', nō†ōbh'dhēm'.

§ 12. *Daghesh-lene.*

1. Dāghēsh-lene is a point written in the letters ד ג ב כ פ ח (בְּגֵד כְּפֹת) *b'ghadh k'phath*) to indicate the loss of their aspiration, § 1, 3. They retain their aspirate sound, when they are immediately preceded by a vowel or a vocal Sh'va; when not so preceded, they receive Daghesl-lene, בְּגֵדָהם *b'ghadhtem*.

2. An initial aspirate following a word which ends in a vowel, and has a conjunctive accent, § 16, does not take Daghesl-lene הַיְיָהּ רַחֵם, Gen. i. 2; but if the accent is disjunctive, Daghesl-lene is inserted, since in this case the aspirate is regarded as removed from the influence of the vowel בְּצִלְמִנִי כְדִמְיֹתָיו, Gen. i. 26.

EXERCISE 9.

Correct the following sentences by inserting or omitting Daghesl-lene :—

Yāshabh bhā†ir †adh †ōm'dhō liphnē hā†ēdhā l'mish-phā† †adh mōth khōhēn ghādhōl.

V'†āšitā hhesed †al †abdekā kī bib'rīt *dōnāy hēbē*tā
*et abd'kā v'*im bī †āvōn h*mitēnī v'†ad *ābikā lō* t'bī*ēnī

§ 13. *Daghesh-forte.*

1. Daghesh-forte is a point inserted in the bosom of a letter to show that it is to be doubled; thus וַיָּמַל *vayyim-māl*. It is never found in the gutturals א ה ח ע, and rarely in ר.

2. A point in one of the aspirates is Daghesh-forte if a vowel precedes, otherwise it is Daghesh-lene, § 12, 1, דִּבְּרָתָּהּ *dibbartā*. The aspirates when doubled likewise lose their aspiration.

3. A point in Vav is Daghesh-forte if a vowel precedes; otherwise it is Shurek וַצִּיר *y'tsavvū*.

4. Daghesh-forte is sometimes inserted for euphony, as עֲנִיָּה *inn'bhē* for עֲנִיָּה *in'bhē*. When the first letter of a word is doubled in order to link it with the final vowel of the word preceding, it is called Daghesh-forte conjunctive, קִימִי צִאִי *kūmū-ts-ts'ū*.

5. Daghesh-forte is frequently omitted from vowelless letters, whether in the middle or at the end of words. In the former case the following Sh'va generally remains vocal, וַיְחַפֵּה *vay'hhaph* for וַיַּחַפֵּה *vayy'hhapp*.

§ 14. *Mappik.*

Mappik' is a point inserted in a final He to denote that it is a consonant, and not a vowel, § 7, 3, מַלְכָּה *malkāh*, מַלְכָּה *malkā*.

EXERCISE 10.

Write:—

Shībbātstā, bāṭṭābbāṭōth, dābh'rāh, *dhābb'rā, gūlgōlto, bīḳḳārtim, vāyyībbāk'ṭū, hāyyūllādh, tūkh'lū, ṭāṣīthā llō.

Pronounce the following words and name the points which are written in the letters:—

וַיִּשְׁתָּחוּ, מִלְּפָנָיו, עֲמֹה, בְּרַמְלוֹ, הַבְּלִיזֵל, תִּלְבָּשָׁנָה, אֲתָם, בְּתַנְהוֹ,
 הָוָה, וַיִּגְדּוּ, מִפְּלִים, פְּלִים, לְרַנֵּלָה, צְחִיתָה, הַצִּילוֹ, תִּצְנֶנִי,
 שְׂמִיעָה, כְּנֻעַת, לַחֵד, גִּדְּפוֹ, אוֹרְךָ, חֲשׂוֹנָה, בְּמִלְכָן, בִּשְׁלֹקִים,
 אֲתַקְנֶה, אֲקַבְּצֶךָ, יִכְנֶנִי, מַעֲלָה לָהּ, הַפְּסִים, נִיפֵל, פְּלִי."

§ 15. *Raphé.*

Rāphé is a small horizontal stroke placed over a letter and denotes the opposite of Daghesh-lene, Daghesh-forte, or Mappik, as the case may be: הִיבְּוָסְדָּה *hivvās'dhā* not *hivvās'dhāh*.

§ 16. *Accents.*

1. An accent is written upon every word, with the twofold design of marking its tone-syllable and of indicating its relation to other words in the sentence.

2. Accents are either disjunctives or conjunctives, as shown in table III. The former indicate that the word upon which they are placed is more or less separated from those that follow; the latter that it is connected with what follows.

3. The place of the accent is either over or under the letter preceding the tone-vowel, with the exception of the prepositives (marked *prep.* in the table), which always accompany the initial letter of the word, and the postpositives (marked *postp.*), which stand upon its final letter.

4. Silluk has the same form as Methegh; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from

Kadhma, and Y'thibh from Mahpakh, only by their position.

5. In the poetical books, Job, Psalms, and Proverbs, a different system of accentuation prevails from that which is in use in the rest of the Old Testament.

§ 17. *Position of the Accent.*

The accent always falls either upon the ultimate or penultimate syllable, and is governed by the following rules:—

1. In their uninflected state all words, whether primitive or derivative, are accented on the ultimate, הַיֵּג, הַדָּר. But Segholate words and forms, that is, such as have an unessential vowel in the ultimate, inserted to soften the harshness of concurring consonants, § 10. 3, are accented on the penultimate, מִלֵּךְ for מֶלֶךְ, יִגֵּל for יִגַּל.

2. If the word receive an addition at the end consisting of a vowel or beginning with one, this will attract the accent to itself or to its initial vowel, הַהֲגֹו, הַדְּבָרִים.

Exceptions.—*a.* Suffixes added to the 3 fem. preterite of verbs, הִתְקַלְתְּ. *b.* Personal terminations of verbs and the paragogic vowels הַ, הַ, and יַ, when they do not cause the rejection of the vowel previously accented, הַהֲרִימִי, קָמָה, but הִתְקַלְתִּי.

3. When a simple syllable is attached to a word either directly or by means of a union vowel, the accent is given to the penult, קָלוּתְךָ, מִלֵּאתְךָ, מִלֵּאתְךָ, מִלֵּאתְךָ.

The suffix הַ follows the general rule, when preceded by a vowel, or attached to the 3 fem. preter. of verbs; otherwise it draws the accent upon itself, יִלְלֶתְךָ, אֲבִיךָ, קָדָה.

4. A consonant appended to a long final vowel draws the accent to the ultimate, יִמְחֹק, יִמְחֹק.

5. Appended mixed syllables always receive the accent, מִלְכֶם, תִּלְכֶם.

6. The only prefixes which affect the position of the accent are the Vav Conversive of the future, which draws it back from a mixed ultimate to a simple penult, וַיֹּאמֶר; and the Vav Conversive of the preterite, which throws it forward from the penult to the ultimate, וַאֲמַרְךָ.

EXERCISE 11.

Accent the following words :

*ābh and the derived forms hā*ābh, *ābhi, *ābhīnū, *ābhīk, *ābhōth, *ābhōthēnū, lā*ābhōthēhēm.

Pāḡadh' and the derived forms pāḡ'dhū, pāḡadh'nū, pāḡadh'tī, p'ḡadh'tiv, p'ḡadh'tēm, yiphḡōdh, hiphḡidh, yāphḡidhēhū, hīthpāḡ'dhū, hāmmūphḡadhīm.

§ 18. *Recession of the Accent.*

A conjunctive is frequently removed from the ultimate to the penult, if a disjunctive immediately follows, whether upon a monosyllable or the penult of a dissyllable, קָרָא לִיָּה Gen. 1:5.

§ 19. *Pause Accents.*

The greater disjunctives, which mark the limits of clauses and sections, are called pause accents.

These sometimes stand upon the penult in words ordinarily accented on the ultimate, אָנֹכִי, אֲנֹכִי; or *vice versa* upon the ultimate in place of the penult, וַיֹּאמֶר.

They also occasion certain vowel changes, viz., they

1. Lengthen short vowels, particularly (.) or (,) to (ˆ) אָמַר, אֲמַר; עָרַב, אֶרֶב.

2. Restore vowels dropped in inflection, דִּבְרֵי , דִּבְרִי .
3. Change simple Sh'va to Seghol, יְהִי , יִהְיֶה .
4. Change compound Sh'va to the corresponding long vowel, אֲנִי , אָנִי .

§ 20. *Consecution of Accents.*

1. The last word in every verse receives Silluk, and is followed by two dots vertically placed (:) called Soph Pasuk (i. e. end of the verse).

2. If the verse consists of two clauses, the last word of the first clause is marked by Athnahh. If of three clauses, which is the greatest number that any verse can contain, the first is limited by Segholta, the second by Athnahh, and the last by Silluk.

3. These clauses are divided into sections, if necessary, by one or more of the disjunctives, Zakeph Katon, Zakeph Gadhol, R'bhi^a, Pazer, and T'lisha Gh'dhola.

4. In the sections thus created the accents are disposed relatively to the disjunctive which marks its close, see table XX.

5. Each disjunctive of the first class is regularly preceded by one conjunctive and a disjunctive of the second class; disjunctives of the second class by two conjunctives and a disjunctive of the third class; disjunctives of the third class by three conjunctives and a disjunctive of the fourth class; and disjunctives of the fourth class by four or more conjunctives.

6. The trains of accents thus formed are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series whenever all the words in the section have been supplied

§ 21. *Makkeph.*

1. Makkēph' (-) is used to connect words. Monosyllabic particles especially are frequently thus linked with the succeeding or preceding word, אִם-תִּשְׁחָדֶנִּי.

2. Where two or more words are united in this manner the last only has an accent. Hence a long mixed syllable, followed by Makkeph, must be shortened, § 9, 5, כָּל-עוֹרָה, or else receive the secondary accent Methegh. § 22, אֵין-יִרְאֶה.

EXERCISE 12.

Connect each pair of words by Makkeph, inserting Daghesht-forte conjunctive whenever the former ends in *a* or *ē*.

Kōl yiśrā*ēl, yāl'dhā lō, *ēth *ēllē, *ēthmōkh bō, tih'yā li, tēn lī, sh'lōsh *ēllē, y'bhāḵḵēsh dā†ath, l'khā nā*.

§ 22. *Methegh.*

1. Methegh (-) represents a minor stress of the voice, which usually falls upon the second syllable before the accent, and again upon the fourth, if the word have so many, וְיִמְחִיכֶנּוּ, וְיִרְאֶה-לִּי.

2. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable; or if none such precede, it may be omitted altogether.

3. It is always given to simple syllables, followed by a vocal Sh'va, וְאֶמְרִי; also to intermediate syllables followed by compound Sh'va, or a vowel which has arisen from compound Sh'va, וְיִתְרִדִּי, וְיִתְרִדִּי, and frequently when the Sh'va is simple, לְמִנְצָה.

4. The place of Methegh is often supplied by an

accent chosen agreeably to the laws of consecution, אָנְהָמְכֶם.

EXERCISE 13.

Apply the rules for Methegh. A hyphen represents Makkeph.

Vē*lōhē', lă*dhōnēhēm', mēhāmma†*rākḥā', †āmmīnā-dhābh', bēn-hā*āmā', bērākhnūkhēm', vāyyir'*ū', hān-nōgh'sim', hā*īshshā', mē*ārtsō', lāthēth-lā'nū, hīthhāl-lēkh-nō*hh', mē†*bhōdhāth'khēm'.

§ 23. *K'ri and K'thibh.*

1. K'ri (*read*) is the technical name of a marginal reading in the Hebrew Bible, which is sanctioned by tradition as a substitute for the corresponding reading in the text, or the K'thibh (*written*). The vowels of the K'ri are connected with the letters of the text and a reference made to the margin where the letters of the former may be found.

2. If a given word is to be omitted in reading, it is left unpointed, and the note כתיב ולא קרי *written but not read*, placed in the margin. If, on the other hand, a word is to be supplied, its vowels are inserted in the text, and the letters placed in the margin with the note, כתיב קרי ולא *read but not written*.

3. In some words of frequent occurrence, a different reading is suggested by the points alone, without a marginal explanation. Thus the sacred word יהוה, which the Jews have a superstitious dread of pronouncing, is read by them as if it were אֲדֹנָי *Lord*, whose points it accordingly receives, יהוָה, unless these two names stand in immediate connection, when to avoid repetition it is read אֱלֹהִים and pointed יהוָה; so the pronoun הוּא is read הוּא.

EXERCISE 14.

Write the following words, as they would appear in the text, and in the margin of the Hebrew Bible, uniting the points of the K'ri with the letters of the K'thibh, and making the appropriate marginal note.

Lārūbh k'thibh—lāribh ḵ'ri; šimā k'thibh—šūmā ḵ'ri; †āšithī k'thibh—†āšithā k'ri; bīsh'nāth k'thibh—bāsh-shānā ḵ'ri; †ābhdō k'thibh—†ābhdēkhā ḵ'ri; hōtsithihā k'thibh—hātstsithūhā ḵ'ri; bh'yīsrā*ēl k'thibh—yīsrā*ēl ḵ'ri; p'rāth read but not written; *īm written but not read.

ETYMOLOGY.

§ 24. *Prefixed Particles.*

1. The significant elements of speech in Hebrew consist of

(1) Prefixed particles, which do not form a complete word of themselves, but are always attached to that which follows.

(2) The Pronouns, which are used both separately and as appendages to other words.

(3) The remaining parts of speech, which always constitute separate words.

2. The prefixed particles are the article, He interrogative, the inseparable prepositions, and Vav Conjunctive.

§ 25. *The Article.*

1. The definite article consists of ה with Pattahh followed by Daghesht-forte in the first letter of the word to which it is prefixed, מֶלֶךְ *a king*, הַמֶּלֶךְ *the king*.

2. If the first letter of the word have Sh'va, Daghesht-forte may be omitted except from the aspirates, § 13. 5, הָאֵל, הַמְדַּבֵּר, but הַבְּרָכָה, הַכְּתוּבָה.

3. Before gutturals, which cannot receive Daghesht-forte, § 13. 1, the article has Kamets, § 9. 5. This is always the case before א and ר and commonly before ע; before ה and ח Pattahh is mostly retained, § 9. 7, הַחֹשֶׁן, הַהוּא, הַחֵם, הָעֵץ, הָרֶשֶׁע, הָאֶחָד.

a. The nouns אֶרֶץ *earth*, הָר *mountain*, and עַם *people* on receiving the article lengthen their vowels to הָאֶרֶץ, הָהָר, and הָעָם.

4 Before the strong gutturals with Kamets, the article has Seghol. This is always the case with ה, but with ו and ע only takes place, when the article stands upon the second syllable before the accent, הַחֹלִי, הַחֶלֶם, הַהָרִים, הַהָרִים, but הָהָר, הָעֵץ.

§ 26. *He Interrogative.*

The letter ה prefixed with Hhateph-Pattahh asks a question, נֵלֵךְ *we shall go*, הֵנֵלֵךְ *shall we go?* Before a vowelless letter, § 10. 1, or a guttural this becomes Pattahh, הִידְעֵתֶם *do ye know?* הֵאֵלֵךְ *shall I go?* Before gutturals with Kamets it is changed to Seghol הִיְתָה *it was*, הֵהִיְתָה *was it?*

EXERCISE 15.

Be careful to apply the rule for Daghesh-lene, § 12. 1; and observe that simple Sh'va following either the article or the interrogative is always vocal, § 9, *a*, הִידְעֵתֶם not הִידְעַתֶּם.

Prefix the article to the following words:—

בָּשָׂר flesh; זָהָב gold; יָם sea; עֵץ tree; אֹר light; אֲדָמָה ground; חֹשֶׁךְ darkness; מְלָאכָה work; תְּאֵנָה fig-tree; עָפָר dust; עֶצֶם bone; לֶחֶם bread; נֶבֶלָה corpse; רָקִיעַ firmament; רוּחַ spirit; עָרֶב evening; חֶרֶב sword; זֶרַע seed; כּוֹכָב star; עֵלֶף leaf; אָדָם man; שָׁנָה year; נָחַר river; אֲרֶץ¹ earth; עַם people; חַי or חַיִּי living; דְּבָרִים words; כְּתֻפּוֹת shoulders.

¹ See § 25. 3, *a*.

Prefix He Interrogative to the following words:

אֵמֶת, אֲנֹכִי, תְּבוּאָה, שְׂמִיר, קִלּוֹ, בֶּן, אִם, עוֹד, זֹאת, עֵינִי, חֹזֶק, לְמַעַנָּה, טוֹב, אֲמַלְּם, פְּתִיחַ, אֵל, לֹאֵל, שְׂכַחְתָּם, תָּמִיד, בָּאֵת, אֲתָה, תִּשְׁפֹּט, תַּחַת, מְכַבֵּד, חֹקֵר, רִאיוֹת, רִאיוֹת, מְכַסֶּה, אֲדָרֶשׁ, בֶּזֶר, מַעֲט, גַּם, רַב.

¹ Resh is not regarded as a guttural in the rule for He Interrogative.

§ 27. *Inseparable Prepositions*

1. The prepositions ב, כ and ל are regularly prefixed with Sh'va, בְּרֵאשִׁית, כָּל, לְאַבְרָהָם. Before vowelless letters they take Hhirik, § 10. 1, בְּרֵקִיעַ for בְּרֵקִיעַ; before gutturals with compound Sh'va they take the corresponding short vowel, § 10. 1, בְּחֵלִי, לְאֹכֵל, בְּאֵרִי; before monosyllables and before dissyllables accented upon the penult, they frequently receive a pretonic Kamets, § 10. 2, בְּזֹאת, לְנֶפֶשׁ; before the article its ה is rejected and the vowel given to the preposition בְּדָבָר for בְּהַדְבָּר, לְאֶרֶץ for לְהַאֲרֹץ.

a. The initial א of אֲדֹנָי *Lord*, אֲדֹנָי *master* when it has a singular suffix, and אֱלֹהִים *God* quiesces after the inseparable prepositions, § 7, a, לְאֲדֹנָי, לְאֱלֹהִים, for בְּאֱלֹהִים the Seghol lengthened to Tsere in the simple syllable; also in the inf. const. אֲמַר *to say* after ל, לְאֲמַר but בְּאֲמַר, בְּאֲמַר.

2. The preposition מן *from* may either be written as a separate word or shortened to the prefix מ with Hhirik followed by Daghesh-forte in the next letter, מְנֶרֶךְ for מִן לְרֶךְ. Before ה Hhirik is commonly retained, § 9. 7, but before other gutturals it is lengthened to Tsere, § 9. 5, מִהוּזָה for מִן הוּזָה, but מֵאֶרֶץ, מִהֶעָר.

a. The inseparable prepositions take before the divine name יְהוָה the same pointing that they would receive before אֲדֹנָי, which the Jews substitute for it in reading, thus בְּיְהוָה, בְּיְהוָה, לְיְהוָה, מִיְהוָה, Comp. § 23. 3.

§ 28. *Vav Conjunctive.*

The conjunction ו *and* is regularly prefixed with Sh'va וְחֵשֶׁךְ, וְהָאֶרֶץ. Before one of the labials ב, מ, פ, or before a vowelless letter Vav quiesces in Shurek יבין; before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וַיְהִי; before a guttural with

compound Sh'va it receives the corresponding short vowel, גַּאֲלִי, וַעֲדִיז, וַהֲלִי; before monosyllables and dissyllables accented on the penult it frequently receives a pretonic Kamets וְבֹהִי, וְרָע.

VOCABULARY 1.

The parts of speech are distinguished by initials or abbreviations; m. denotes masculine, f. feminine, pl. plural.

אָדָם n. m. *man*
 אֹר n. m. *light*
 בְּ prep. *in*
 בְּהֵמָה n. f. *beast, cattle*
 בַּיִת n. m. *house*
 בֹּקֶר n. m. *morning*
 בָּשָׂר n. m. *flesh*
 וְ conj. *and*
 חֹשֶׁךְ n. m. *darkness*
 יוֹם n. m. *day*
 יָם n. m. *sea*
 יָרֵחַ n. m. *moon*

כְּ prep. *according to, as, like.*
 כּוֹכָבִים n. m. pl. *stars*
 לְ prep. *to, for*
 לֹא adv. *not*
 לֶחֶם n. m. f. *bread*
 לַיְלָה n. m. *night*
 מִן prep. *from*
 עַד prep. *unto, until*
 עָרֶב n. m. f. *evening*
 שָׂדֶה n. m. *field*
 שָׁמַיִם n. m. pl. *heaven*
 שֶׁמֶשׁ n. m. f. *sun.*

Lesson 1 in Reading Hebrew, see page 111.

Lesson 1 in Writing Hebrew, see page 137.

The succeeding lessons are connected with the vocabularies that follow in their order.

§ 29 Personal Pronouns.

1 The personal pronouns are the following, viz :

SINGULAR.

1. I אֲנֹכִי ānōkhi', אֲנִי 'ni
 3 { Thou m. אַתָּה attā'
 { Thou f. אַתְּ (אַתִּי) att

3	{	<i>He</i>	הוא hū
		<i>She</i>	היא (היא) hī

PLURAL.

1.	<i>We</i>	אֲנֵחֵנּוּ 'nāhh'nū,	נִחֵנּוּ nahh'nū,	אֵנּוּ 'nū
2	{	<i>Ye m.</i>	אַתֶּם attem'	
		<i>Ye f.</i>	אַתֶּן attēn',	אַתֶּנָּה attē'nā
3	{	<i>They m.</i>	הֵם hēm,	הֵמָּה hēm'mā
		<i>They f.</i>	הֵן hēn,	הֵנָּה hēn'nā

2. When governed by verbs, nouns or particles they are appended to them in the following shortened forms, called pronominal suffixes :

	SINGULAR.	PLURAL.
1. <i>Com.</i>	יְ נִי	נֵי
2. {	<i>Masc.</i>	הֶ כֶּם
	<i>Fem.</i>	הָ כֶּן
3. {	<i>Masc.</i>	הוּ הֶם
	<i>Fem.</i>	הִי הֵן

3. In the first person singular יְ is used with nouns, and נִי with verbs. The third plural forms הֶם, הֵן are used with plural nouns; הֶם, הֵן with verbs and singular nouns. The suffixes כֶּם, כֶּן, הֶם, הֵן are called grave, the rest are light.

4. The inseparable prepositions are united with pronominal suffixes as shown in Table IV.; כִּי is prolonged by the syllable מִי and מִן becomes before light suffixes מִמֶּן or מִמֶּי. The suffix הוּ preceded by ׀ is contracted to ׀ e. g. בּוּ for בְּהוּ, לוּ for לְהוּ; הִי preceded by ׀ is shortened to ׀ e. g. בֶּה for בְּהִי and in like manner with the pause accent בְּהִי, 2 masc. sing. for בְּהִי.

VOCABULARY 2.

אוֹת n. m. f. *sign*אָח n. m. *brother*אֵין *there is not*אֱלֹהִים n. m. pl. *God*אָרֶץ n. f. *earth, land*בֵּין prep. *between*זָהָב n. m. *gold*חַי adj. *living, alive*יְהוָה n. m. *Jehovah*יִשְׂרָאֵל n. m. *Israel*כֶּסֶף n. m. *silver*עוֹד adv. *yet, besides*עַל prep. *upon, over*עֲלָם n. m. *eternity*עִם prep. *with*עִמָּדִי or עִמָּי *with me*עַתָּה adv. *now*תַּחַת prep. *under, instead of*§ 30. *Other Pronouns.*

1. The demonstrative pronoun is

*Masc. Fem.**Common.*SINGULAR זֶה זֹאת *this*PLURAL אֵלֶּה *these*

The poetic form זִי is used both as a demonstrative and a relative.

2. The personal pronoun of the third person הוּא is also employed as a remote demonstrative *that*.

3. The relative pronoun is אֲשֶׁר *who, which*, sometimes shortened to שֶׁ, see Table V. When the relative is governed by verbs, nouns, or particles, it stands without change of form at the beginning of its clause, and the appropriate pronominal suffix is attached to the governing word אֲשֶׁר יוֹמָד *who his day* i. e. *whose day* —לֹו אֲשֶׁר *who—to him* i. e. *to whom*. When a preposition stands before the relative, it governs not the relative itself but its antecedent understood; thus, לְאֲשֶׁר means *not to whom or to which* but *to him who or to that which*. It receives an adverbial sense when followed by שָׁם *there*,

e. g. *אֵשֶׁר—שָׁם* *where*, *אֵשֶׁר—שָׁמָּה* *whither*, *אֵשֶׁר—מִשָּׁם* *whence*.

4. The interrogative and indefinite pronouns are *מִי* *who?* or *whoever* and *מָה* *what?* or *whatever*. The vowel of *מה* varies with the first letter of the following word, see Table IV. In a few instances its vowel-letter is dropped, and it is converted into a prefix, e. g. *מִיָּה* for *מִה זֶה* *what is this?*

5. Another interrogative is formed by prefixing the particle *אֵי* to the pronoun *זֶה*, *זֹאת*, thus *אֵי זֶה* *which?* or *what?* *אֵי לָזֹאת* *for what?* *אֵי מִיָּה* *from what place?* *whence?*

VOCABULARY 3.

כָּל n. m. <i>whole, all, every</i>	מָקוֹם n. m. f. <i>place</i>
מַיִם n. m. pl. <i>water</i>	קֹדֶשׁ n. m. <i>holiness, a holy place or thing.</i>
מֵעַל adv. <i>above</i>	

VERBS.

§ 31. *Their Species.*

1. Hebrew verbs have seven different forms, called species or conjugations, viz. :

1. Kal Simple active.
2. Niphal Simple passive.
3. Piël Intensive active.
4. Pual Intensive passive.
5. Hiphil Causative active.
6. Hophal Causative passive.
7. Hithpaël Reflexive.

2. The first of these species is called Kal *light*, because in it no other than the three radical letters appear, and these only in their single power. The other names are taken from *פָּעַל* *to do*, being the forms assumed by this verb in each species severally.

3. To each of these species belong a preterite and future, two forms of the infinitive called respectively the absolute and the construct, a participle, and except to the Pual and Hophal, which as pure passives cannot express a command, an imperative. The Kal alone has two participles.

a. All of these species very rarely co-exist in the same verb. Their signification is commonly but not invariably what is stated above. The Piel is sometimes causative like the Hiphil, and the Niphal reflexive like the Hithpaël, or the Hithpaël passive like the Niphal. In these cases one or other of the equivalent species is often dropped as unnecessary, or some distinction in usage is created between them. In intransitive verbs the Niphal, if it exists at all, is usually the passive of a transitive or causative sense.

§ 32. *Perfect Verbs.*

1. Verbs are called perfect, when they conform throughout to the standard inflection; and imperfect, when in consequence of a weak letter, § 2. 2, or some other peculiarity in the root they deviate from it.

2. If קָטַל *to kill* be taken as the model of the perfect verb, the various species with their significations will be as follows, viz. :—

- | | | |
|-------------|------------|-------------------------------------|
| 1. Kal | קָטַל | <i>to kill.</i> |
| 2. Niphal | נִקְטַל | <i>to be killed.</i> |
| 3. Piel | קָטַל | <i>to kill many or to massacre.</i> |
| 4. Pual | קָטַל | <i>to be massacred.</i> |
| 5. Hiphil | הִקְטִיל | <i>to cause to kill.</i> |
| 6. Hophal | הִקְטַל | <i>to be caused to kill.</i> |
| 7. Hithpaël | הִתְקַטַּל | <i>to kill one's self.</i> |

a. It is in each case the third person masculine singular of the preterite, which is given above, and the strict signification, therefore, is *he has killed*, etc. But when these forms are used to represent the species their proper equivalent is the infinitive, which is the form employed in designating verbs in English.

§ 33. *Kal Preterite and Infinitives.*

1. The Kal preterite is inflected thus:—

PRETERITE.

SING. 3 masc.	קָטַל katal'	he killed, did kill or has killed
3 fem.	קָטְלָה kāt'lā'	she killed.
2 masc.	קָטַלְתָּ katal'tā	thou (m.) killedst.
2 fem.	קָטַלְתְּ katalt'	thou (f.) killedst.
1 com.	קָטַלְתִּי katal'tī	I killed.
PLUR. 3 com.	קָטְלוּ kāt'lū	they killed.
2 masc.	קָטַלְתֶּם k'taltem'	ye (m.) killed.
2 fem.	קָטַלְתֶּן k'talten'	ye (f.) killed.
1 com.	קָטַלְנוּ katal'nū	we killed.

INFINITIVE absolute קָטוּל kātōl', construct קָטַל k'tōl to kill.

2. The vowel of the second radical in the Kal preterite is commonly Pattahh, as in קָטַל; in a few verbs, however, most of which are intransitive, it is Tsere as in נָבַד to be heavy, or Hholem as in שָׁכַל to be bereaved.

KAL PRETERITE with ê.

3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING. נָבַד		נָבְדָה	נָבְדָתָה	נָבְדָתָה	נָבְדָתִי
PLUR.	נָבְדוּ		נָבְדַתֶּם	נָבְדַתֶּן	נָבְדַנוּ

INFINITIVE absolute נָבֹד construct נָבַד.

KAL PRETERITE with ô.

3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING. שָׁכַל		שָׁכְלָה	שָׁכְלָתָה	שָׁכְלָתָה	שָׁכְלָתִי
PLUR.	שָׁכְלוּ		שָׁכְלַתֶּם	שָׁכְלַתֶּן	שָׁכְלַנוּ

INFINITIVE absolute שָׁכוּל, construct שָׁכַל.

3. The endings of the first and second persons of the preterite are fragments of the corresponding pronouns; thus ה in קָטַלְתָּ is from אַתָּה 2 masc. sing., ה in קָטַלְתְּ from אַתָּה 2 fem. sing., הם and הן from the 2 plur. אֲתָם and אֲתָן ; תי in קָטַלְתִּי is by euphonic change for ני from אֲנִי 1 pers. sing., נו in קָטַלְנוּ from אֲנֵנוּ 1 pers. plur. As two of the persons are thus designated by pronominal fragments, no such designation was needed in the case of the third and only remaining person. The simple form of the verb without addition קָטַל is accordingly used for the 3 masc. sing.; ה in קָטַלָּהּ being the sign of the feminine and so used also in nouns and adjectives, and ו in קָטַלוּ the sign of the plural.

VOCABULARY 4.

גָּדַל v. (fut. a) <i>to be great</i>	מְאֹד adv. <i>very</i>
דָּבַק v. (fut. a) <i>to cleave, adhere</i>	מִצְוָה n. f. <i>commandment</i>
דֶּלֶת n. f. <i>door</i>	מָשַׁל v. <i>to rule</i>
הֶדָּר n. m. <i>majesty</i>	נָתַן v. <i>to give</i>
הוֹדָר n. m. <i>splendor</i>	סָגַר v. <i>to shut</i>
יָצַק v. <i>to pour</i>	צֶדֶק n. m. <i>righteousness</i>
כִּי conj. <i>for, because, that</i>	שָׁבַת v. <i>to rest, cease, keep</i>
כֵּלִים n. m. pl. <i>vessels, articles</i>	<i>Sabbath</i>
לָבַשׁ or לִבֵּשׁ v. (fut. a) <i>to</i>	שָׁבַת n. m. f. <i>Sabbath</i>
<i>put on, wear, be clothed</i>	שָׁכַן v. <i>to dwell</i>
<i>with</i>	שָׁמַר v. <i>to keep, observe.</i>

את is the sign of the definite object and is placed before pronouns or definite nouns when governed by a transitive verb.

§ 34. *Niphal, Piel, and Pual Preterites and Infinitives.*

The Niphal is formed by prefixing נ ; the Piel and Pual by doubling the second radical and attaching the appropriate vowels.

NIPHAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	נִקְטַל		נִקְטְלָה	נִקְטַלְתָּ	נִקְטַלְתְּ	נִקְטַלְתִּי
PLUR.		נִקְטְלוּ		נִקְטַלְתֶּם	נִקְטַלְתֶּן	נִקְטַלְנוּ
INFINITIVE absolute	הִקְטִיל, construct הִקְטִיל .					

PIEL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קָטַל		קָטְלָה	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתִּי
PLUR.		קָטְלוּ		קָטַלְתֶּם	קָטַלְתֶּן	קָטַלְנוּ
INFINITIVE absolute	קָטַל, construct קָטַל .					

PUAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קִטַּל		קִטְלָה	קִטַּלְתָּ	קִטַּלְתְּ	קִטַּלְתִּי
PLUR.		קִטְלוּ		קִטַּלְתֶּם	קִטַּלְתֶּן	קִטַּלְנוּ
INFINITIVE absolute	קִטַּל, construct קִטַּל .					

VOCABULARY 5.

The initials K., N., P., etc., denote the verbal species.

אֶלְעָזָר n. m. <i>Eleazar</i>	סָגַר v. N. Pu. <i>to be shut</i>
אֲרוֹן n. m. f. <i>ark</i>	קָבַץ v. P. <i>to gather; N. to be gathered</i>
בָּדַל v. N. <i>to be separated, divided</i>	קָדַשׁ v. P. H. <i>to sanctify, consecrate; N. Pu. to be sanctified</i>
יָדַע v. K. <i>to know</i>	שָׁבַע v. N. <i>to swear</i>
כָּבַשׁ v. K. P. <i>to subdue; N. to be subdued</i>	שָׂכַל v. P. <i>to bereave</i>
לִפְנֵי <i>before</i>	שָׁכַן v. P. H. <i>to cause to dwell</i>
לָקַח v. K. <i>to take</i>	שֶׁמֶן n. m. <i>oil</i>
מָשַׁח v. K. <i>to anoint</i>	
מִשְׁכָּן n. m. <i>tabernacle, dwelling</i>	

§ 35. *The remaining Preterites and Infinitives.*

The Hiphil and Hophal are formed by prefixing ה with the proper vowels. The Hithpael is formed by prefixing ה to the construct infinitive of the Piel.

HIPHIL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִקְטִיל		הִקְטִילָהּ	הִקְטִילָהּ	הִקְטִילָהּ	הִקְטִילָהּ
PLUR.		הִקְטִילוּ		הִקְטִילְתֶּם	הִקְטִילְתֶּן	הִקְטִילוּ
INFINITIVE	<i>absolute</i> הִקְטִיל, <i>construct</i> הִקְטִיל.					

HOPHAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִקְטַל		הִקְטַלָּהּ	הִקְטַלָּהּ	הִקְטַלָּהּ	הִקְטַלָּהּ
PLUR.		הִקְטַלוּ		הִקְטַלְתֶּם	הִקְטַלְתֶּן	הִקְטַלוּ
INFINITIVE	<i>absolute</i> הִקְטַל, <i>construct</i> הִקְטַל.					

HITHPAEL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִתְקַטַּל		הִתְקַטַּלָּהּ	הִתְקַטַּלָּהּ	הִתְקַטַּלָּהּ	הִתְקַטַּלָּהּ
PLUR.		הִתְקַטַּלוּ		הִתְקַטַּלְתֶּם	הִתְקַטַּלְתֶּן	הִתְקַטַּלוּ
INFINITIVE	<i>absolute</i> הִתְקַטַּל, <i>construct</i> הִתְקַטַּל.					

VOCABULARY 6.

פָּרַד v. H. to separate	מְלָאכָה n. f. work
גוֹיִם n. m. pl. nations	מָלַךְ v. Ho. to be caused to reign, to be made king
גַּם conj. also	מֶלֶךְ n. m. king
דָּוִד n. m. David	מְלָכֻת n. f. kingdom
חַיָּה n. f. animal, wild beast	מֵצֵט n. a little ¹
כָּרַח v. H. to cut off; Ho. to be cut off	

¹ מֵצֵט is a noun meaning a little thing or a small quantity of any thing, but not

מַעַט v. H. *to make small* or שָׁחַת v. H. *to cause to rest*
few or *cease*
 קָדַשׁ v. Hith. *to sanctify* or שָׁחַת v. H. *to destroy*
purify one's self שָׁלַח v. P. H. *to send*.
 קָרַב v. H. *to bring near, offer*

§ 36. *Kal Future, Imperative, and Participles.*

1. The future and imperative of each species are formed from the construct infinitive by attaching the proper pronominal fragments.

FUTURE.

SING. 3 masc.	יִקְטֹל	yiktōl'	he shall or will kill
3 fem.	תִּקְטֹל	tiktōl'	she will kill
2 masc.	תִּקְטֹל	tiktōl'	thou (m.) wilt kill
2 fem.	תִּקְטְלִי	tikt'li'	thou (f.) wilt kill
1 com.	אֶקְטֹל	ektōl'	I shall kill
PLUR. 3 masc.	יִקְטְלוּ	yikt'lū'	they (m.) will kill
3 fem.	תִּקְטְלֶנָּה	tiktōl'nā	they (f.) will kill
2 masc.	תִּקְטְלוּ	tikt'lū'	ye (m.) will kill
2 fem.	תִּקְטְלֶנָּה	tiktōl'nā	ye (f.) will kill
1 com.	נִקְטֹל	niktōl'	we shall kill.

IMPERATIVE.

SING. 2 masc.	קַטֵּל	k'tōl'	kill thou (m.)
2 fem.	קַטְלִי	kit'li'	kill thou (f.)
PLUR. 2 masc.	קַטְלוּ	kit'lū'	kill ye (m.)
2 fem.	קַטְלֶנָּה	k'tōl'nā	kill ye (f.)

little or *small* as an adjective. Thus we may say מַעַט מַיִם *a little water*, מַעַט
 לֶחֶם *a little bread*; but מַעַט could not be used in such phrases as *a little house*
a little door. A different word would be required in the latter case.

PARTICIPLES.

SINGULAR.		<i>Active.</i>		PLURAL.	
<i>masc.</i>	<i>fem.</i>		<i>masc.</i>	<i>fem.</i>	
קָטֵל	קָטְלָה	or	קָטְלָה	קָטְלִים	קָטְלוֹת <i>killing</i>
kōtēl'	kāt'lā'		kōte'leth	kōt'lim'	kōt'lōth

Passive.

קָטוּל	קָטוּלָה	קָטוּלִים	קָטוּלוֹת	<i>killed</i>
kātūl'	k'tulā'	k'tūlim'	k'tulōth'	

2. Some verbs have Pattahh in the second syllable of the Kal future and imperative. This is regularly the case with those which have Tserē or Hholem in the preterite, thus יִשְׁפֹּל, יִכְבֹּד.

KAL FUTURE with *ā*.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	יִכְבֹּד	תִּכְבְּד	תִּכְבֹּד	תִּכְבְּרִי	אִכְבֹּד
PLUR.	יִכְבְּדוּ	תִּכְבְּדְנָה	תִּכְבְּדוּ	תִּכְבְּדְנָה	נִכְבְּד

IMPERATIVE.

	2 <i>masc.</i>	2 <i>fem.</i>		2 <i>masc.</i>	2 <i>fem.</i>
SING.	כְּבֹד	כְּבֹרִי	PLUR.	כְּבֹדוּ	כְּבֹרְנָה

3. In the inflection of the future the letters prefixed mostly denote the person and those affixed the gender or number; י of the 3 masc. יִקְטֹל is by euphonic change for ו from הוּא, and as in the preterite ו is appended as the sign of the plural יִקְטְלוּ; ה of the 3 fem. תִּקְטֹל is the sign of the fem. (see above the fem. ending of the participle), and נָה is appended in the plural תִּקְטְלְנָה from הִנָּה. In the second person ה is from אַתָּה, the fem. taking י. from אַתִּי, the masc. plur. ו as in the third person, and

the fem. נָה from אָהָה. In the first person sing. אֶקַּטְל is from אָנִי; in the plur. נִקְטְלוּ, נ is from אָנִי.

4. In the imperative no personal prefix is needed, as but one person is in use; gender and number are distinguished as in the second person of the future.

VOCABULARY 7.

בְּתוּלוֹת n. f. pl. *virgins*

דִּבֶּר v. P. *to speak*

יוֹסֵף n. m. *Joseph*

כֵּן adv. *so*

סֶלֶע n. m. *rock*

עֵת n. m. f. *time*

פְּלִשְׁתִּים n. m. pl. *Philistines*

צִיּוֹן n. f. *Zion*

שָׁרִי n. m. *crimson*

שַׁעַר n. m. f. *gate*.

§ 37. *Niphal, Piel, and Pual Futures, etc.*

1. Where the infinitive has ה prefixed to the radicals this is rejected in the future after the personal prefix, thus from הַקָּטַל is formed יִקְטַל.

2. The participles of the Piel and subsequent species are formed from the construct infinitive by prefixing מ, a fragment of the indefinite pronoun מִי or מֶה

NIPHAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַלִּי	אֶקַּטְל
PLUR.	יִקְטְלוּ	תִּקְטַלְנָה	תִּקְטְלוּ	תִּקְטַלְנָה	נִקְטְלוּ

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הִקְטַל	הִקְטַלִּי	PLUR.	הִקְטְלוּ	הִקְטַלְנָה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	נִקְטָל	נִקְטַלָּה or נִקְטַלֶּת	PLUR.	נִקְטָלִים	נִקְטַלּוֹת

PIEL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹלִי	אִקְטֹל
PLUR.	יִקְטֹלוּ	תִּקְטֹלְנָה	תִּקְטֹלוּ	תִּקְטֹלְנָה	אִקְטֹלוּ

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	קֹטֵל	קֹטְלִי	PLUR.	קֹטְלוּ	קֹטְלֹנָה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטֹל	מִקְטֹלָה	PLUR.	מִקְטָלִים	מִקְטָלוֹת

PUAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹלִי	אִקְטֹל
PLUR.	יִקְטֹלוּ	תִּקְטֹלְנָה	תִּקְטֹלוּ	תִּקְטֹלְנָה	אִקְטֹלוּ

IMPERATIVE wanting.

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטֹל	מִקְטֹלָה or מִקְטָלָה	PLUR.	מִקְטָלִים	מִקְטָלוֹת

VOCABULARY 8.

אָמַר v. K. *to say*
 בְּרִית n. f. *covenant*
 הִנֵּה int. *lo! behold!*
 טוֹב adj. *good*
 יַעֲקֹב n. m. *Jacob*
 יֵרִיחוֹ n. *Jericho*

כָּבֵד v. P. *to honor*, N. *to be honored*
 כְּבוֹד n. m. *honor*
 כֹּהֲנִים n. m. pl. *priests*
 כָּתַב v. K. *to cut, make a covenant*

מִנֵּה v. K. <i>to withhold, keep back</i>	קָטַר v. H. <i>to burn incense</i>
עֲדָה n. f. <i>company, assembly</i>	רַע adj. <i>bad, evil</i>
עַל־פָּנָי in the <i>presence of</i>	שָׁכַח v. K. <i>to forget</i>
עִם n. m. <i>people</i>	שָׁמַר v. N. <i>to keep one's self take heed.</i>
עַף conj. <i>lest, that not</i>	

§ 38. *Hiphil, Hophal, and Hithpael Futures, etc.*

HIPHIL FUTURE.					
	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטִיל	תִּקְטִיל	תִּקְטִיל	תִּקְטִילי	אִקְטִיל
PLUR.	יִקְטִילוּ	תִּקְטִלְנָה	תִּקְטִילוּ	תִּקְטִלְנָה	נִקְטִיל

IMPERATIVE.					
	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הִקְטֵל	הִקְטִילי	PLUR.	הִקְטִילוּ	הִקְטִלְנָה

PARTICIPLE.					
	masc.	fem.		masc.	fem.
SING.	מִקְטִיל	מִקְטִילָה	or	מִקְטָל	
PLUR.	מִקְטִילִים	מִקְטִילוֹת			

HOPHAL FUTURE.					
	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַלי	אִקְטַל
PLUR.	יִקְטְלוּ	תִּקְטַלְנָה	תִּקְטְלוּ	תִּקְטַלְנָה	נִקְטַל

IMPERATIVE wanting.

PARTICIPLE.					
	masc.	fem.		masc.	fem.
SING	מִקְטַל	מִקְטַלָּה	or	מִקְטָל	
PLUR.	מִקְטָלִים	מִקְטָלוֹת			

HITHPAEL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִתְקַטֵּל	תִּתְקַטֵּל	תִּתְקַטֵּל	תִּתְקַטְּלִי	אֲתִתְקַטֵּל
PLUR.	יִתְקַטְּלוּ	תִּתְקַטְּלֶנָּה	תִּתְקַטְּלוּ	תִּתְקַטְּלֶנָּה	נִתְקַטֵּל

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הִתְקַטֵּל	הִתְקַטְּלִי	PLUR.	הִתְקַטְּלוּ	הִתְקַטְּלֶנָּה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִתְקַטֵּל	מִתְקַטְּלָה	or	מִתְקַטְּלֶת	
PLUR.	מִתְקַטְּלִים	מִתְקַטְּלוֹת			

VOCABULARY 9.

חֶסֶד n. m. <i>kindness, mercy</i>	מִלֵּךְ v. H. <i>to cause to reign</i>
יְשַׁע n. m. <i>salvation</i>	צִעֲקָה n. f. <i>cry</i>
כֵּן adv. <i>thus</i>	שָׂכֵל v. H. <i>to be wise, act wisely</i>
לְבַשׁ v. H. <i>to cause to put on, to clothe</i>	שִׂמְחָה n. f. <i>gladness</i>
מָטָר v. H. <i>to cause to rain</i>	שִׂשׂוֹן n. m. <i>joy</i>
מָטָר n. m. <i>rain</i>	שְׁאֵרִית n. f. <i>remnant</i>

§ 39. *Peculiar Forms.*

1. When the last radical is נ or ת, it is united by Daghash-forte with personal endings beginning with the same letter, e. g. הַשְׁתַּתִּי for הַשְׁתַּתִּי, הַשְׁתַּכְנֶנָּה for הַשְׁתַּכְנֶנָּה.

2. The vowel-letter ה may be added to the 2 masc. sing. of the preterite, and dropped from the fem. plurals of the future and imperative, e. g. בָּגְדְתָה, תִּבְלֶנָּה.

3. Final ך is sometimes added to \bar{u} of the preterite, and to \bar{u} and \bar{i} of the future, e. g. תִּדְבָּקֶיךָ, יִדְעֶיךָ.

4. The Kal construct infinitive, in a few instances, has Pattahh in place of Hholem, שָׁכַב, שָׁפַל; and occasionally it takes a feminine ending דְּבַקָּה for דְּבַק.

5. The Niphal absolute infinitive may be either נִקְטַל or הִקְטַל; קָטַל may be used for the absolute as well as the construct infinitive Piel.

6. A few verbs have Pattahh or Seghol as the vowel of the second radical in the Piel preterite, דָּבַר, קָדַשׁ instead of קָדַשׁ, דָּבֵר; Pattahh also occurs in the Hith-pael הִתְקַצְּפוּ.

7. Pual sometimes has Kamets-Hhatuph and Hophal Kibbutz in the first syllable הִשְׁכַּב, בָּנִית.

8. Tav of the prefixed הֵ in Hithpael is transposed with the first radical of the verb, if it be one of the sibilants ס, שׁ or שׂ; with צ the ה is transposed and in addition changed to ט; with ד, ט or ת, and occasionally with other letters, the ה is assimilated to the first radical and united with it by Daghes-forte, הִצְטַדַּק, הִסְתַּבֵּל, הִדְבִּיק.

§ 40. *Paragogic and Apocopated Future and Imperative.*

1. The vowel ה, is appended to the first person of the future, and, in a very few instances, to the third person singular, to express desire or determination, נִנְהַקָּה *we will break* or *let us break*. This is called the paragogic or cohortative future.

2. The apocopated or jussive future is a shortened form of the second or third persons singular and expresses a wish or command, or, with a negative, dissuasion or prohibition. In perfect verbs it is distinguished from

the simple future only in the Hiphil species, in which the ך of the ultimate is changed to (..), תִּשְׁכַּל *thou mayest understand* or *understand thou*.

3. Paragogic ה, is sometimes appended to the masculine singular of the imperative, softening the command into an entreaty or expression of desire, שִׁמְעָה *oh, hear!* or *pray, hear!*

4. The addition of ה, to a future or imperative commonly causes the rejection of its last vowel, except in the Hiphil species where ך remains or is restored אֲשַׁמְרֶה, אֲכַדִּילָה. The Kal imperative with *ō* becomes קַטְלָה *kot' lā*; the Kal imperative with *ā* becomes כִּבְדָּה *kibh' dhā*.

§ 41. Vav Conversive.

Vav Conversive is a modification of the copulative ו *and*, and is so called because it has, in certain cases, the effect of converting the future into a preterite and the preterite into a future.

Vav Conversive prefixed to the future takes Pattahh followed by Daghesth-forte in the next letter, יִסְגֹר *he will shut*, וַיִּסְגֹר *and he shut*. If this be Yodh with Sh'va Daghesth is usually omitted, וַיִּקְרָא. Before א of the first person, which cannot receive Daghesth, Pattahh is lengthened to Kamets, וַאֲדַבֵּר. The verb commonly suffers the same change as in the apocopated future, § 40. 2, and in the first person sometimes has paragogic ה, .

Vav Conversive prefixed to the preterite has the same pointing with Vav Conjunctive, § 28, שָׁמַר *he has kept*, וַשָּׁמַר *and he will keep*.

For the influence of Vav Conversive on the accent, see § 17. 6.

VOCABULARY 10.

אַהֲרֹן n. m. <i>Aaron</i>	יָשַׁב v. K. <i>to dwell, inhabit</i>
אֵל adv. <i>not</i>	כְּתֹנֶת n. f. <i>tunic</i>
אֶל־ prep. <i>to, unto, respecting</i>	מַלְכָּה n. f. <i>queen</i>
אַשֵּׁר n. m. <i>ashes</i>	מֹרְדֵּכַי n. m. <i>Mordecai</i>
בְּגָדִים n. m. pl. <i>garments</i>	קָבַל v. P. <i>to receive, accept</i>
בָּרַד n. m. <i>hail</i>	קָרַב v. K. (fut. a) <i>come near,</i>
הֵנָּה adv. <i>hither</i>	<i>approach</i>
זָעַק v. K. (fut. a) <i>to cry</i>	קָרַע v. K. (fut. a) <i>to rend</i>
זַעֲקָה n. f. <i>cry</i>	רֹאשׁ n. m. <i>head</i>
חֶרֶב n. f. <i>sword</i>	רָחַץ v. K. (fut. a) <i>to wash</i>
יָגַע v. K. <i>to be weary</i>	שַׁק n. m. <i>sackcloth</i>
יָד n. f. <i>hand</i>	שָׁלַח v. K. (fut. a) <i>to send.</i>
יָרַשׁ or יָרֵשׁ v. K. <i>to drive out</i>	

§ 42. *Verbs with Suffixes.*

1. The personal pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given, § 29. 2.

2. The personal terminations of the verbs suffer the following changes before suffixes:—

PRETERITE

SING. 3 *fem.* הָ, becomes תָּ.

2 *masc* הָ sometimes becomes הֵ before יָ.

2 *fem.* הָ becomes תִּי.

PLUR. 2 *masc.* הֶם becomes הֵם. The 2 *fem. plur.* does not occur with suffixes.

FUTURE.

PLUR. 2 and 3 *fem.* תִּקְטְלֶנָּה becomes תִּקְטְלֵנִי.

3. The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a

consonant insert before, **ה**, **כ**, and **ן** a vocal Sh'va, and before the remaining suffixes a full vowel, which in the preterite is mostly *ā* and in the future and imperative mostly *e*.

4. Nun is sometimes inserted between the future of the verb and the suffix, particularly in emphatic and pausal forms. This is called Nun Epenthetic. It is commonly united by Dagghesh-forte with **נ** of the 1 pers. suffix and **ך** of the 2 pers., to which it is almost always assimilated.

5. The 3 pers. suffix is liable to the following contractions; in the *masc.* **הו** becomes **ו**, **יהו** becomes **יו**, **יהי** becomes **הי**, **יהי** becomes **הי**, **יהי** becomes **הי**; in the *fem.* **הי** becomes **הי**, **יהי** becomes **הי**, **יהי** becomes **הי**.

6. The first and second persons of the verb do not receive suffixes of the same person with themselves.

The 3 masc. sing. of the Preterite Kal **קָטַל** assumes the following forms in combination with suffixes:—

SING.	1 com.	קָטַלְנִי	k'tāla'nī	he killed me
	2 masc.	קָטַלְךָ	k'tāl'khā'	he killed thee (m.)
	2 fem.	קָטַלְךְ	k'tālākh'	he killed thee (f.)
	3 masc.	קָטַלְהוּ	k'tālā'hū	} he killed him
		קָטַלוּ	k'tālō'	
	3 fem.	קָטַלְהָ	k'tālāh'	he killed her
PLUR.	1 com.	קָטַלְנוּ	k'tālā'nū	he killed us
	2 masc.	קָטַלְכֶם	k'tal'kheni'	he killed you (m.)
	2 fem.	קָטַלְכֶן	k'tal'khen'	he killed you (f.)
	3 masc.	קָטַלְם	k'tālām'	he killed them (m.)
	3 fem.	קָטַלְנָן	k'tālān'	he killed them (f.)

7. Verbs having *e* in the Preterite substitute Tsere for Kamets with the second radical throughout the Kal preterite with suffixes, e. g. **נָדַלְתִּי** from **נָדַל**.

The remaining parts of the verb are sufficiently represented in Table VII.

VOCABULARY 11.

אב n. m. <i>father</i>	חָמָן n. m. <i>Haman</i>
אֲדֹנָי n. m. <i>Lord</i>	מִזְבֵּחַ n. m. <i>altar</i>
אם n. f. <i>mother</i>	מִלְחָמָה n. f. <i>war, fighting</i>
בת n. f. <i>daughter</i>	סָגַר v. P. <i>to shut up</i> ; H. <i>to</i> <i>cause to shut</i>
גָּדַל v. P. <i>to make great</i>	סָפַר v. P. <i>to recount, tell</i>
דָּבַק v. H. <i>to overtake</i>	רָעָב n. m. <i>famine.</i>
דָּם n. m. <i>blood</i>	

VOCABULARY 12.

אֵיכָנָה adv. <i>how</i>	לְפָנֶיךָ prep. <i>before, in the pre</i> <i>sence of</i>
אָנוּשׁ n. m. <i>man</i>	עוֹלָל n. m. <i>suckling, babe</i>
אִשָּׁה n. f. <i>woman</i>	עָטַר v. P. <i>to crown</i>
בְּרָכָה n. f. <i>blessing</i>	פָּשַׁט v. K. <i>to take off clothes</i>
דַּמָּשְׁקַי n. <i>Damascus</i>	צָרָה n. f. <i>trouble</i>
דֶּרֶךְ n. m. f. <i>way</i>	רַגְלִים n. f. du. <i>feet</i>
הֵלֵךְ v. K. <i>to go, walk</i>	רַחוּם adj. <i>merciful</i>
זָכַר v. K. <i>to remember</i>	שָׁלְמָה n. f. <i>garment</i>
הִלָּץ v. P. <i>to deliver</i>	שָׁמַח v. H. <i>to rise early</i>
טָנַף v. P. <i>to soil, defile</i>	שָׁמַע v. K. <i>to hear</i>
מָשַׁל v. H. <i>to cause to rule</i>	תָּפַשׁ v. K. <i>to lay hold of, seize</i>
נָא <i>pray, I pray thee</i>	

NOUNS.

§ 43. *Gender and Number.*

1. Nouns in Hebrew are of two genders, masculine and feminine. The masculine has no characteristic termination; the feminine ends in הָ, or תָּ.

2. There are three numbers, the singular, dual, and plural. The dual is restricted for the most part to the

names of objects occurring in pairs. It ends in ים in nouns of both genders.

3. The plural of masculine nouns ends in ים, or more rarely ין, and that of feminine nouns in וּת.

4. It is to be observed, however, that a number of feminine nouns lack the characteristic ending in the singular. Also, that some masculine nouns take וּת in the plural, some feminines take ים, and some of each gender take indifferently ים or וּת.

§ 44. *Feminine, Dual, and Plural.*

The following changes result from appending the terminations for gender and number.

I. The feminine ending וּת.

1. If the ultimate is simple there is no change.

<i>masc.</i>		<i>fem.</i>		<i>masc.</i>		<i>fem.</i>
מִצְרִי	<i>an Egyptian,</i>	מִצְרִית		שְׁנִי	<i>second,</i>	שְׁנִית
יָמִינִי	<i>right,</i>	יָמִינית		שְׁלִישִׁי	<i>third,</i>	שְׁלִישִׁית
פְּנִימִי	<i>interior,</i>	פְּנִימִית		מוֹצֵא	<i>finding,</i>	מוֹצֵאת

2. If the ultimate is mixed, an unaccented Seghol is inserted before the termination to prevent the concurrence of vowelless consonants, § 10. 3, and to this a preceding *a*, *ē* or *ī* is commonly assimilated.

<i>masc.</i>		<i>fem.</i>		<i>masc.</i>		<i>fem.</i>
נִשְׁבָּר	<i>broken,</i>	נִשְׁבֶּרֶת		שֹׁכֵב	<i>lying</i>	שֹׁכֶבֶת
מְשַׁלָּשׁ	<i>triple,</i>	מְשַׁלָּשֶׁת		מְדַבֵּר	<i>speaking</i>	מְדַבֶּרֶת
מִקְבָּץ	<i>gathered,</i>	מִקְבָּצֶת		אֲדִיר	<i>large</i>	אֲדִירֶת
אֲדָמָדֵד	<i>reddish,</i>	אֲדָמָדֶת		שֹׁלֵט	<i>imperious</i>	שֹׁלֶטֶת
שֹׁפֵד	<i>shedding,</i>	שֹׁפֶדֶת		מְשֻׁלָּל	<i>prudent</i>	מְשֻׁלָּלָה

3. If the last letter be a guttural, Pattahh is substituted for Seghol, § 10. 3.

מוֹדֵעַ <i>friend</i> , fem.	מוֹדֵעַת	נִשְׁמָע <i>heard</i> , fem.	נִשְׁמָעַת
שֹׁמֵעַ <i>hearing</i> , fem.	שֹׁמֵעַת	מִגִּיעַ <i>touching</i> , fem.	מִגִּיעַת

II. The feminine ה, the plural ים or ות, and the dual ים.

1. Kamets and Tsere are rejected from the penult, except from nouns in ה.

גָּדוֹל <i>great</i> , fem.	גָּדוֹלָה	pl. גָּדוֹלִים	f. pl. גָּדוֹלוֹת
גָּבִיחַ <i>high</i> , fem.	גָּבִיחָה	pl. גָּבִיחִים	f. pl. גָּבִיחוֹת
כָּתוּב <i>written</i> , fem.	כָּתוּבָה	pl. כָּתוּבִים	f. pl. כָּתוּבוֹת
מְשׁוּבַּר <i>restoring</i> , fem.	מְשׁוּבָּה	pl. מְשׁוּבָּים	f. pl. מְשׁוּבוֹת
אֲדוֹן <i>master</i> , pl.	אֲדוֹנִים	מְלִיצִין <i>interpreter</i> , pl.	מְלִיצִים
דָּבָר <i>word</i> , pl.	דָּבָרִים	לֵבָב <i>heart</i> , pl.	לֵבָבוֹת
זִכְרוֹן <i>memorial</i> , pl.	זִכְרוֹנוֹת	עֵנָב <i>grape</i> , pl.	עֵנָבִים
כָּנָף <i>wing</i> , du.	כָּנָפִים	צֵלַע <i>rib</i> , pl.	צֵלָעִים

2. In an accented mixed ultimate

(1) Tsere is rejected except from monosyllables, or when the preceding vowel is a pretonic Kamets. Other vowels suffer no change.

הֹלֵךְ <i>going</i> , fem.	הֹלֵכָה	pl. הֹלְכִים	f. pl. הֹלְכוֹת
שֹׁפֵךְ <i>shedding</i> , fem.	שֹׁפֵכָה	pl. שֹׁפְכִים	f. pl. שֹׁפְכוֹת
שֹׁפֵט <i>judge</i> , pl.	שֹׁפְטִים	מִזְבֵּחַ <i>altar</i> , pl.	מִזְבְּחוֹת
כֹּהֵן <i>priest</i> , pl.	כֹּהֲנִים	מַקֵּל <i>rod</i> , pl.	מַקְלוֹת

but

מֵת <i>dead</i> , fem.	מֵתָה	pl. מֵתִים	f. pl. מֵתוֹת
שָׁלֵם <i>complete</i> , fem.	שָׁלְמָה	pl. שָׁלְמִים	f. pl. שָׁלְמוֹת
יָבֵשׁ <i>dry</i> , fem.	יָבֵשָׁה	pl. יָבֵשִׁים	f. pl. יָבֵשוֹת
עֵץ <i>tree</i> , pl.	עֵצִים	שֵׁם <i>name</i> , pl.	שְׁמוֹת
יָרֵךְ <i>thigh</i> , du.	יָרְכִים	כָּבֵד <i>heavy</i> , pl.	כְּבִדִּים

(2) If two consonants have coalesced in the final letter, this is doubled, and the preceding vowel, if long,

is shortened. A like doubling occurs in a few instances where there has been no contraction in the form.

רב (from רָבַב) <i>much</i> , fem.	רָבָה	pl. רַבִּים	f. pl. רַבּוֹת
תָּם (from תָּמַם) <i>perfect</i> , fem.	תָּמָה	pl. תָּמִים	f. pl. תָּמוֹת
קָטָן <i>small</i> , fem.	קָטְנָה	pl. קָטָנִים	f. pl. קָטְנוֹת
עָמֵק <i>deep</i> , fem.	עָמְקָה	pl. עָמְקִים	f. pl. עָמְקוֹת
גֶּן (from גָּלַן) <i>garden</i> , pl.	גָּנִים	אֵיפָן <i>wheel</i> , pl.	אֵיפָנִים
עֵז (from עָזַז) <i>goat</i> , pl.	עֵזִים	חֲרִיל <i>bramble</i> , pl.	חֲרָלִים
חֹק (from חָקַק) <i>statute</i> , pl.	חֻקִּים	לֵב (from לָבַב) <i>heart</i> , pl.	לְבוֹת
אָף (for אָנַף) <i>nose</i> , du.	אֶפֶסִים	שֵׁן (from שָׁנַן) <i>tooth</i> , pl.	שָׁנִים

3. Nouns having **an** unaccented vowel in the ultimate, commonly called Segholates, § 10. 3, drop this vowel before the feminine ending הָ; in the plural pretonic Kamets is inserted, § 10. 2, and the vowel of the first radical falls away; the dual sometimes drops the unaccented Seghol and sometimes inserts pretonic Kamets.

מֶלֶךְ <i>king</i> , fem.	מֶלֶכָה	queen,	pl. מְלָכִים	<i>kings</i>
סֹתֵר <i>covert</i> , fem.	סֹתְרָה		pl. סֹתָרִים	
עֵגֶל <i>calf</i> , fem.	עֵגְלָה		pl. עֵגְלִים	
אָמַד <i>saying</i> , fem.	אָמְרָה or אָמְרָה		pl. אָמָרִים	
עֲצָם <i>strength</i> , fem.	עֲצָמָה		pl. עֲצָמִים	
בָּעַל <i>lord</i> , fem.	בָּעֻלָה	<i>lady</i> ,	pl. בָּעָלִים	<i>lords</i> .
רֶגֶל <i>foot</i> , du.	רֶגְלִים	אָזֶן <i>ear</i> , du.	אָזִנִים	
בֶּרֶךְ <i>knee</i> , du.	בֶּרְכִים	קָרֶן <i>horn</i> , du.	קָרְנִים or קָרְנִים	

a. Medial Vav frequently quiesces in Hholem and Yodh in Tsere before the dual and plural endings.

מָוֶת <i>death</i> , pl.	מָוְתִים
אָוֶן <i>iniquity</i> , pl.	אָוְנִים

זַיִת <i>olive tree</i> , pl.	זַיְתִים
עַיִן <i>eye</i> , du.	עַיְנִים

4. In a simple ultimate

(1) הָ is rejected.

רָפָה	<i>fair,</i>	fem. רָפָה	pl. רָפִים	f. pl. רָפוֹת
עָשָׂה	<i>doing,</i>	fem. עָשָׂה	pl. עָשִׂים	f. pl. עָשׂוֹת
מַעֲשֵׂה	<i>work,</i>	pl. מַעֲשִׂים	קָנָה	<i>reed,</i> pl. קָנִים
מֵרָאָה	<i>appearance,</i>	pl. מֵרָאִים	שָׂדֶה	<i>field,</i> pl. שָׂדוֹת
מַחֲנֶה	<i>camp,</i>	du. מַחֲנִים	חָזָה	<i>seer,</i> pl. חָזִים

(2) י. becomes יָהּ, יִים. or יָם, יוֹת..

טָרִי	<i>fresh,</i>	fem. טָרִיָּה	pl. טָרִיִּים	f. pl. טָרִיּוֹת
עָנִי	<i>afflicted,</i>	fem. עָנִיָּה	pl. עָנִיִּים	f. pl. עָנִיּוֹת
עִבְרִי	<i>Hebrew,</i>	fem. עִבְרִיָּה	pl. עִבְרִיִּים or עִבְרִיִּים	f. pl. עִבְרִיּוֹת
אִי	<i>island,</i>	pl. אִיִּים	פְּלִשְׁתִּי	<i>Philistine,</i> pl. פְּלִשְׁתִּים

§ 45. In Feminine Nouns.

1. Feminine nouns in הָ of the form derived from Segholates, § 44. 3, insert pretonic Kamets in the plural, and drop their original vowel; all others simply substitute the plural for the singular ending.

מַלְכָּה	<i>queen,</i>	pl. מַלְכוֹת	יְשׁוּעָה	<i>salvation,</i>	pl. יְשׁוּעוֹת
סִתְּלָה	<i>covert,</i>	pl. סִתְּרוֹת	בְּרָכָה	<i>blessing,</i>	pl. בְּרָכוֹת
הִרְפָּה	<i>reproach,</i>	pl. הִרְפּוֹת	נִקְמָה	<i>vengeance,</i>	pl. נִקְמוֹת
אִמְרָה	<i>saying,</i>	pl. אִמְרוֹת	עֲצָה	<i>counsel,</i>	pl. עֲצוֹת
הִרְבָּה	<i>desert,</i>	pl. הִרְבּוֹת	גִּנָּה	<i>garden,</i>	pl. גִּנּוֹת
בַּעֲלָה	<i>lady,</i>	pl. בַּעֲלוֹת	אֲנִלָּה	<i>ship,</i>	pl. אֲנִילוֹת

2. Feminine nouns in תָּ (or תּֿ) substitute the plural for the singular ending, and reject the preceding vowel, if it be Hholem or derived from Tsere; otherwise they restore it to what it would have been, if תּ had not been appended, § 44. I. 2. Nouns in ית take יוֹת, and nouns in ות take יוֹת,

מִשְׁמְרָה	(from מִשְׁמֵר)	observance,	pl.	מִשְׁמְרוֹת
מִאֲכָלָה	(from מִאֲכָל)	knife,	pl.	מִאֲכָלוֹת
אֲדָמְדָמָה	(from אֲדָמָם)	reddish,	pl.	אֲדָמְדָמוֹת
מִיִּנְקָה	(from מִיִּנִיק)	nurse,	pl.	מִיִּנְקוֹת
טִבְעָה	(from טִבֵּעַ)	ring,	pl.	טִבְעוֹת
נִגְעָה	(from נִגַּע)	touching,	pl.	נִגְעוֹת
יֹדְקָה	(from יֹדֵק)	sucker,	pl.	יֹדְקוֹת

<i>sing.</i>	<i>pl.</i>	<i>sing.</i>	<i>pl.</i>
גִּלְגָּלָה skull,	גִּלְגָּלוֹת	מוֹאֲבִיתָה Moabitess,	מוֹאֲבִיּוֹת
כְּתֹנֶת tunic,	כְּתֹנֶת	מִצְרִיתָה Egyptian woman,	מִצְרִיּוֹת
שִׁבְלָת ear of corn,	שִׁבְלִים	מַלְכוּתָה kingdom,	מַלְכוּתוֹת

3. Before the dual ending ה, becomes ה; and nouns in ה follow the rule of other Segholates, § 44. II. 3.

יֶרְכָה thigh,	du. יֶרְכָתַיִם	נִלְתָה folding-door,	du. נִלְתָּיִם
שִׁפָּה lip,	du. שִׁפְתָּיִם	עֲצָלָה sloth,	du. עֲצָלָיִם
שָׁנָה year,	du. שְׁנָתַיִם	נְחֹשֶׁת brass,	du. נְחֹשְׁתַּיִם

VOCABULARY 13.

אֶבֶן n. m. f. a stone	מָלַךְ v. K. to reign
אֶדוֹם n. m. Edom	עֵי n. (with art.) Ai
בְּאֵר n. f. a well	עִיר n. f. city
גִּבְעוֹן n. Gibeon	רַב adj. (רַבָּה) much, many
גָּדוֹל adj. great, large	רָעָה n. f. evil
גּוֹי n. m. nation	שָׁלַךְ v. H. to cast
חָדָשׁ adj. new	תְּאֵנָה n. f. (תְּאֵנִים) fig-tree, fig
לָכַד v. K. to capture	

§ 46. Construct State.

1. When one noun stands in a relation of dependence on another, the first is put in the construct state. A

noun which is not so related to a following one, is said to be in the absolute state. Thus דָּבָר *word* is in the absolute state; but in the expression דְּבַר הַמֶּלֶךְ *the word of the king*, דְּבַר is in the construct state.

2. The construct is a shortened form, the speaker naturally hastening forward from the first noun to the second, which is necessary to complete the idea.

§ 47. *Its Formation.*

The following changes occur in the formation of the construct:

1. The feminine ה becomes ה ; the dual ים and the plural ים become י .

גִּנָּה	<i>garden</i> , const.	גִּנְתָּ	חֻקִּים	<i>statutes</i> , const.	חֻקֵּי
מַלְכָּה	<i>queen</i> , const.	מַלְכָּתָּ	שֹׁפְטִים	<i>judges</i> , const.	שֹׁפְטֵי
עֲגֻלָּה	<i>calf</i> , const.	עֲגֻלָּתָּ	רַגְלִים	<i>feet</i> , const.	רַגְלֵי
בַּעֲלָה	<i>lady</i> , const.	בַּעֲלָתָּ	אָזְנוֹת	<i>ears</i> , const.	אָזְנֵי

2. In a mixed ultimate Kamets is shortened to Pattahh; so is Tsere when preceded by pretonic Kamets.

<i>absol.</i>		<i>const.</i>	<i>absol.</i>		<i>const.</i>
דִּי	<i>fish</i> ,	דִּג	זָקֵן	<i>old</i> ,	זָקֵן
כּוֹכַב	<i>star</i> ,	כּוֹכַב	חֵצֵר	<i>court</i> ,	חֵצֵר
מִקְדָּשׁ	<i>sanctuary</i> ,	מִקְדָּשׁ	כָּבֵד	<i>heavy</i> ,	כָּבֵד or כְּבֵד

3. Medial ו commonly quiesces in Hholem and י in Tsere; final י becomes י .

מָוֶת	<i>death</i> ,	const. מוֹת	גֵּיא	<i>valley</i> ,	const. גֵּיא
בֵּית	<i>midst</i> ,	const. בֵּית	בֵּית	<i>house</i> ,	const. בֵּית
קִישׁוֹת	<i>cups</i> ,	const. קִישׁוֹת	עֵינֹת	<i>fountains</i> ,	const. עֵינֹת
but עוֹן	<i>iniquity</i> ,	const. עוֹן	חַי	<i>life</i> ,	const. חַי

4. In a simple ultimate ה, becomes ה..; other vowels remain unchanged.

שֶׁה	sheep,	const.	שֶׁה	מוֹצֵא	going forth,	const.	מוֹצֵא
רֹעֶה	shepherd,	const.	רֹעֶה	צֵבֵא	host,	const.	צֵבֵא
מִקְנֶה	cattle,	const.	מִקְנֶה	יִרָא	fearing,	const.	יִרָא
מַעֲשֵׂה	work,	const.	מַעֲשֵׂה	פְּרִי	fruit,	const.	פְּרִי

5. Kamets and Tsere are rejected from the syllable preceding the accent; and if this occasions a concurrence of vowelless consonants, a short vowel is inserted between them, § 10. 1.

absol.		const.	absol.		const.
אֲדוֹן	master,	אֲדוֹן	בִּרְכָּה	blessing,	בִּרְכָּה
זִכְרוֹן	memorial,	זִכְרוֹן	נִקְמָה	vengeance,	נִקְמָה
דָּבָר	word,	דָּבָר	שְׁפָתִים	lips,	שְׁפָתִי
עָנָן	cloud,	עָנָן	מְלָכִים	kings,	מְלָכִי
קָנָה	reed,	קָנָה	חֲרָפוֹת	reproaches,	חֲרָפוֹת
מַלְיָץ	interpreter,	מַלְיָץ	גִּרְנוֹת	threshing floors,	גִּרְנוֹת
לֵבָב	heart,	לֵבָב	בְּהֵמוֹת	beasts,	בְּהֵמוֹת

See Table XVII. Declension of Nouns.

VOCABULARY 14.

אֲמָנָה	n. Amanah	עָפָר	n. m. (דָּח) dust
הֵן	int. lo! behold!	עֵשָׂו	n. m. Esau
טָהֵר	v. K. to be clean, pure	פַּרְפָּר	n. Pharpar
כְּנָף	n. f. wing	קוֹל	n. m. (דָּח) voice, sound
כְּרוּב	n. m. cherub	קָטָן, קְטַן	adj. (קִטְוָה) little,
מָכַר	v. K. to sell		small
נָהָר	n. m. (יָם . and דָּח) river		

§ 48. Paragogic Vowels.

1. The unaccented vowel ה, added to nouns indicates motion or direction towards a place, whence it is called

He directive or He local, שָׁמַיִם *heaven*, שְׁמַיִמָה *heaven ward*.

2. Paragogic י , ו , or ה , are in poetic or archæic forms sometimes appended to nouns without affecting the sense, e. g. בְּנֵי , Gen. xlix. 11 for בָּן , הִיְהוּ Gen. i. 24 for הֵיחַ , יְשׁוּעָתָה Ps. iii. 3 for יְשׁוּעָה .

§ 49. *Nouns with Suffixes*, see Table XVIII.

1. The pronominal suffixes are appended to nouns in the sense of possessive pronouns.

2. The forms which they assume when attached to singular nouns or combined with י . of nouns in the dual and plural are shown in Table V.

I. Before the grave suffixes (viz. : כֶּם , כֵּן , הֵם , הֵן),

Nouns of both genders and of all numbers take the form of the construct.

			suffix.	
דָּבָר	<i>word,</i>	const. דְּבָר	דְּבָרְכֶם	<i>your word</i>
דְּבָרִים	<i>words,</i>	const. דְּבָרַי	דְּבָרֵיכֶם	<i>your words</i>
שִׁפְתַּיִם	<i>lips,</i>	const. שִׁפְתַּי	שִׁפְתֵיכֶם	<i>your lips</i>
שִׁפְתוֹת	<i>lips,</i>	const. שִׁפְתוֹת	שִׁפְתֵיכֶם	<i>your lips</i>
בְּרָכָה	<i>blessing,</i>	const. בְּרָכָה	בְּרָכָתְכֶם	<i>your blessing</i>
בְּרָכוֹת	<i>blessings,</i>	const. בְּרָכוֹת	בְּרָכֵיכֶם	<i>your blessings.</i>

II. Before the light suffixes,

1. Singular or plural nouns with a feminine ending adopt the construct form, only ה . is changed to הֵ .

מֶלֶכָה	<i>queen,</i>	const. מְלָכָה	suf. מְלָכָי	<i>my queen</i>
מְלָכוֹת	<i>queens,</i>	const. מְלָכוֹת	suf. מְלָכָי	<i>my queens</i>
בְּרָכָה	<i>blessing,</i>	const. בְּרָכָה	suf. בְּרָכָי	<i>my blessing</i>
בְּרָכוֹת	<i>blessings,</i>	const. בְּרָכוֹת	suf. בְּרָכָי	<i>my blessings</i>

2. Singular or plural nouns not having a feminine

ending adopt the same form as before the absolute plural termination.

	<i>plur.</i>	<i>suf.</i>	
לֵב <i>heart</i> ,	לְבָבִים	לְבָבִי * <i>my heart</i> ,	לְבָבִי <i>my hearts</i>
דָּבָר <i>word</i> ,	דְּבָרִים	דְּבָרִי <i>my word</i> ,	דְּבָרִי <i>my words</i>
שֹׁפֵט <i>judge</i> ,	שֹׁפְטִים	שֹׁפְטִי <i>my judge</i> ,	שֹׁפְטִי <i>my judges</i>
מֶלֶךְ <i>king</i> ,	מְלָכִים		מְלָכִי <i>my kings</i> .

* The resemblance to the plural form does not imply that the word is plural, but simply that appending the suffix produces the same effect upon the vowels and syllables of the word as the addition of the plural ending.

3. Dual nouns retain the form which they have before the absolute dual termination.

	<i>suf.</i>		<i>suf.</i>
יָדִים <i>hands</i> ,	יָדֵי <i>my hands</i> ,	אָזְנִים <i>ears</i> ,	אָזְנֵי <i>my ears</i>
רַגְלַיִם <i>feet</i> ,	רַגְלָי <i>my feet</i> ,	שְׁפָתַיִם <i>lips</i> ,	שְׁפָתַי <i>my lips</i> .

III. Before all suffixes, grave or light,

1. Segholate nouns in the singular drop their unaccented vowel, as before the feminine ending הַ.

	<i>suf.</i>	
מֶלֶךְ <i>king</i>	מְלָכִי <i>my king</i> ,	מְלָכְךָ <i>your king</i>
סֹתֵר <i>covert</i>	סֹתְרִי <i>my covert</i> ,	סֹתְרְךָ <i>your covert</i>
עֹצֵם <i>strength</i>	עֹצְמִי <i>my strength</i> ,	עֹצְמְךָ <i>your strength</i>
פֹּעַל <i>work</i>	פֹּעְלִי <i>my work</i> ,	פֹּעְלְךָ <i>your work</i>
מִשְׁמֶרֶת <i>observance</i>	מִשְׁמֶרְתִּי <i>my observ.</i> ,	מִשְׁמֶרְתְּךָ <i>your observ.</i>
כְּתָנִית <i>tunic</i>	כְּתָנִיתִי <i>my tunic</i> ,	כְּתָנִיתְךָ <i>your tunic</i> .

2. Final letters which are doubled in the plural, or in which two consonants have coalesced, are doubled.

	<i>plur.</i>	<i>suf.</i>	
גֶּן <i>garden</i>	גַּנִּים	גַּנִּי <i>my garden</i> ,	גַּנְךָ <i>your garden</i>
לֵב <i>heart</i>	לְבָבִים	לְבָבִי <i>my heart</i> ,	לְבָבְךָ <i>your heart</i>
אֹפֶן <i>wheel</i>	אֹפְנִים	אֹפְנִי <i>my wheel</i> ,	אֹפְנְךָ <i>your wheel</i>
חֹק <i>statute</i>	חֻקִּים	חֻקִּי <i>my statute</i> , but	חֻקְךָ <i>your statute</i>

3. Final ה, is dropped.

רֹעֶה	shepherd	suf.	רֹעִי	my shepherd,	רֹעֶה	thy shephera
מִקְנֶה	cattle	suf.	מִקְלִי	my cattle,	מִקְנֶה	thy cattle
מִטָּה	rod	suf.	מִטִּי	my rod,	מִטָּה	thy rod

VOCABULARY 15.

אַבַּד	v. P. to destroy	נָפַל	v. K. to fall, fail
אֶחָד	adj. one	נֶפֶשׁ	n. m. f. (וְחַי) soul, life
אַחֵר	prep. after	נִחָץ	v. P. to demolish
אֵשׁ	n. m. f. fire	עָבַד	v. K. to serve
אַשְׁמָרָה	n. f. (יָם, and וְחַי) pillar	שָׂרַף	v. K. to burn
דָּבָר	n. m. word	שָׁבַר	v. P. to break in pieces
זָרַע	n. m. seed	שָׁם	adv. there
לֵבָב	n. m. (וְחַי) heart	שֵׁם	n. m. (וְחַי) name
מַצֵּבָה	n. f. statue		

§ 50. Irregular Nouns.

1. The following nouns of frequent occurrence are irregular in the plural:—

אִישׁ	man	plur.	אֲנָשִׁים rarely	אִישִׁים
אִשָּׁה	woman, const.	plur.	נָשִׁים	אִשָּׁת
אִמָּה	maid-servant	plur.	אִמָּהוֹת	
בַּיִת	house	plur.	בָּתִּים	
בֶּן	son	plur.	בָּנִים	
בַּת	daughter, suf.	plur.	בָּנוֹת	בָּתִּי
יוֹם	day	plur.	יָמִים rarely	יָמוֹת
עִיר	city	plur.	עָרִים once	עָרִים
רֹאשׁ	head	plur.	רִאשִׁים	

2. The nouns אָב father, אָח brother, and פֶּה mouth take the vowel י in the construct and before suffixes e. g. const. אָבִי, suf. אָבִי, אָבִיהָ.

§ 51. *Imperfect Verbs.*

Imperfect verbs depart more or less from the standard inflection, as the nature of their radicals may require. They are of three classes, viz. :—

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel-letter in the root.

There are three kinds of guttural verbs :—

1. Pe Guttural verbs, or those whose first radical is a guttural.

2. Ayin Guttural verbs, or those whose second radical is a guttural.

3. Lamedh Guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs :—

1. Pe Nun verbs, or those whose first radical is Nun.

2. Ayin Doubled verbs, or those whose second and third radicals are alike.

There are four kinds of quiescent verbs :—

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which He takes the place of the third radical.

These names, like **those** of the verbal species, § 31, are derived from the verb **פָּעַל** *to do*; a Pe Guttural verb is

one which has a guttural in that place which Pe occupies in פֶּלֶא, that is, as its first radical; and so with the rest.

§ 52. *Guttural Verbs.*

Gutturals have the following peculiarities:—

1. They prefer the vowel Pattahh.
2. They receive Pattahh-furtive.
3. They take compound in preference to simple Sh'va.
4. They do not admit Daghesht-forte.

Resh shares the last peculiarity, but partakes of the others only in a very limited degree.

§ 53. *Pe Guttural Verbs*, see Table VIII.

1. Hhirik of the letters prefixed to the root is changed to Pattahh or Seghol; to the latter chiefly in those parts or tenses in which the second radical has prevailingly *a*.

2. For simple Sh'va the guttural takes compound, either Hhateph-Pattahh, or a Hhateph conformed to the preceding short vowel. Before a vowelless letter this compound Sh'va becomes a short vowel in an intermediate syllable.

3. Upon the omission of Daghesht-forte in the infinitive, future, and imperative Niphal, the preceding Hhirik is lengthened to Tsere.

4. A few verbs, whose first radical is פ, receive Hholem in the first syllable of the Kal future, the second vowel being Pattahh or Tsere. This is called the Pe Aleph (פֶּא) mode of inflection.

VOCABULARY 16.

אָהַב or אָהֵב v. K. (fut. a) to love	הָפִיךְ v. K. to turn, N. to be turned
אִישׁ* n. m. a man, each	הָזֶק v. K. (fut. a) to be strong
אָכַל v. K. (פָּא) to eat, H. to cause to eat	מָן n. m. manna
אֵל n. m. God	עֶבֶד n. m. servant
אָמֵן v. N. to be verified, found true	עָזַב v. K. to leave, forsake
אָמַר v. N. (פָּא) to be said	עָמַד v. K. to stand
בֶּן n. m. (בָּנִים) son	עֶצֶם n. f. (יָם. and יוֹת) bone
	קָלָלָה n. f. a curse.

* אִישׁ is the common word for an individual man; אָנוּשׁ is poetic; אָדָם is a generic term, denoting man generally, and is also the name of the first of the human race.

§ 54. *Ayin Guttural Verbs*, see Table IX.

1. The vowel following the guttural is converted into Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. When the second radical should receive simple Sh'va, it takes Hhateph-Pattahh instead; and to this the new vowel formed from Sh'va in the feminine singular and masculine plural of the imperative is assimilated.

3. Daghesht-forte is always omitted from the second radical in Piel, Pual, and Hithpael, in which case the preceding vowel may remain short in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbutz to Hholem.

VOCABULARY 17.

בָּרַךְ v. K. P. <i>to bless</i> , N. Pu.	נָמוּרָל n. m. <i>benefit</i>
<i>to be blessed</i>	נָרַשׁ v. P. <i>to drive out</i>
נָאַל v. K. <i>to redeem</i> , P. <i>to</i>	טָהַר v. P. <i>to purify, cleanse</i>
<i>defile</i>	N. <i>to be purified</i>

§ 55. *Lamedh Guttural Verbs*, see Table X.

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. Tsere preceding the third radical may either be changed to Pattahh or retained; in the latter case, the guttural takes Pattahh-furtive.

3. Hhirik, Hholem (of the infinitive), and Shurek suffer no change before the final guttural, which receives a Pattahh-furtive.

4. The guttural retains the simple Sh'va of the perfect verb before personal terminations beginning with a consonant, though compound Sh'va is used before suffixes.

5. When, however, a personal affix consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive.

VOCABULARY 18.

אָדוֹן n. m. <i>lord, master</i>	זָרַע v. K. <i>to sow</i>
אָז adv. <i>then</i>	חָלֵשׁ adj. <i>deaf</i>
אָזן n. f. <i>ear</i>	רָגַע v. P. H. <i>to weary, cause</i>
זֵיתָא n. m. <i>olive-tree, olive</i>	<i>to toil</i>

מַמְלָכָה n. f. *kingdom*
 מָלַע v. N. *to be withheld*
 עִוֵּר adj. *blind*
 עֵינַן n. f. *eye*
 עֵץ n. m. *tree*

פָּקַח v. N. *to be opened*, used
 specially of the eyes
 פָּתַח v. N. *to be opened*
 שָׁלַח v. K. *to send*
 שָׁמָּה adv. *thither*.

§ 56. *Pe Nun* (פִּנְ) *Verbs*, see Table XI.

Nun, as the first radical of verbs, has two peculiarities, viz. :—

1. At the end of syllables it is commonly assimilated to the following consonant, the two letters being written as one, and the doubling indicated by Daghesh-forte. In the Hophal Kamets-Hhatuph becomes Kibbutz before the doubled letter.

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost at the beginning of a syllable when it is without a vowel. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination ת.

נָתַן assimilates its last as well as its first radical.

לָקַח has the peculiarities of Pe Nun verbs.

VOCABULARY 19.

אָחֹת n. f. *sister*
 דְּבַשׁ n. m. *honey*
 חַיִּים n. m. pl. *life*
 חֲצִי n. m. (חֲצִי) *half*
 לָמָּה, לְמָּה *for what? why?*
 מוֹסֵר n. m. *instruction*

מָוֶת n. m. *death*
 נָגַד v. H. *to tell*, Ho. *to be told*
 נָשָׂא v. K. N. *to approach*
 קֶטְרֶת n. f. *incense*
 רַחֲמִים n. m. pl. *mercies, com-*
passions.

§ 57. *Ayin Doubled* (ע"ע) *Verbs*, see Table XII.

1. In the Kal, Niphal, Hiphil, and Hophal the repetition of the same sound is avoided by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus: סב for סבב, סב for סבב.

2. In the Kal this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in the construct, and it never occurs in the participles. With these exceptions it is universal in the species already named.

3. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

(1) When the first radical has a vowel (pretonic Kamets) this is simply displaced by the vowel of the second radical, סבב, סב; הסבב, הסוב.

(2) When the first radical ends a mixed syllable, this will become simple upon the shifting of the vowel from the second radical to the first. Then a Daghesh-forte may be given to the first radical in order to preserve the preceding short vowel, or the preformative may take the simplest of the long vowels *ā*, or its previous vowel may be lengthened from Hhirik to Tsere, Pattahh to Kamets, and Kamets-Hhatuph to Shurek, thus: יסבב becomes יסב or יסב, and ימר ימר.

(3) The vowel, which has been thrown back, is compressed as vowels usually are before two consonants. Thus in the Niphal future and imperative, יסב, יסבב; הסב, הסבב (comp. קטל, קטלת); in the Hiphil, הסביב, הסבב (comp. יקטיל, יקטילנה).

4. Although the letter, into which the second and third radicals have been contracted, represents two con-

sonants, the doubling cannot be made to appear at the end of a word. But,

(1) When in the course of inflection a vowel is added, the letter receives Daghesch-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 17. 2. *ל*, *הִסְבֶּה*, *וְהִסְבִּי*.

(2) Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting *ō* (ו) in the preterite, and *e* (י) in the future. By the dissyllabic appendage thus formed the accent is carried forward, and the previous part of the word is shortened in consequence as much as possible, *הִסְבֶּה*, *וְהִסְבִּי*; *וְהִסְבִּי*, *וְהִסְבִּי*.

(3) When, by the operation of a rule already given, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to relieve the word of too many doubled letters, *וְהִסְבִּי*, *וְהִסְבִּי*.

5. The Piel, Pual, and Hithpaël sometimes preserve the perfect forms, sometimes reduplicate the contracted root, as *הִתְקַלְקַל*, *הִתְקַלְקַל*, and sometimes give up the reduplication altogether and insert the long vowel Hholem after the first radical, *הִתְקַלְקַל*, *הִתְקַלְקַל*.

6. In the Kal and Hiphil futures, when the penult is a simple syllable, the accent is drawn back by Vav Conversive and the vowel of the ultimate is shortened, *וְהִסְבִּי*, *וְהִסְבִּי*.

VOCABULARY 20.

אם conj. *if*

אָרַר v. K. *to curse*
be cursed

בָּעַל n. m. *Baal, lord*

הוּא Ho. *to* *גָּלַל* v. K. *to roll*

דָּבַד v. H. *to crush, pulverize*

חָלַל v. H. *to begin*

יְהוּדָה n. m. *Judah*

יְהוּדִי n. m. *a Jew*

מְעָרָה n. f. *cave*

סָבַב v. K. *surround*

פֶּה n. m. (const. פִּי) *mouth*

פָּנִים n. m. pl. *face*.

§ 58. *Pe Yodh (פִּי) Verbs*, see Table XIV.

1. The first radical is mostly Yodh at the beginning, and Vav at the close, of a syllable.

2. In the Kal future, if Yodh be retained it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. יִיבֹשׁ; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, וְיָבֹשׁ, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, וְיִשָּׁב; in a few instances Hhirik is preserved by giving Daghesheforte to the second radical as in Pe Nun verbs, וְיָצַק, וְיָצַח.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, the infinitive being prolonged as in Pe Nun verbs by the feminine termination.

4. In the Niphal preterite and participle, Vav quiesces in its homogeneous vowel Hholem; in the infinitive, future, and imperative, where it is doubled, it retains its consonantal character.

5. In the Hiphil, Vav quiesces in Hholem; a few verbs have Yodh quiescing in Tsere, וְיִשְׁתַּבֵּחַ, וְיִשְׁתַּחֲוֶה; more rarely still the first radical is dropped and the preceding short vowel is preserved by doubling the second radical, וְיִצְיֹץ, וְיִצְיֹץ.

6. In the Hophal, Vav quiesces in Shurek; occasionally the short vowel is preserved and Dagheshe inserted in the second radical, וְיִצְיֹץ.

7. In the Hithpael the first radical is commonly Yodh, but a few verbs have Vav.

הִלָּךְ follows the analogy of Pe Yodh verbs.

VOCABULARY 21.

אֹהֶל n. m. *tent*

אֶחָאָב n. m. *Ahab*

אֵינָהּ adv. *where?*

הִלָּךְ v. H. *to cause to go,*
lead

יָבֵשׁ v. K. *to be dry*

יָדַע v. H. *to cause to know,*
let know

יָרַשׁ v. H. *to drive out*

כִּסֵּא n. m. (וֹת) *throne*

מִדְבָּר n. m. *wilderness*

מִשְׁפָּט n. m. *judgment.*

§ 59. *Ayin Vav* (וֹ) *and Ayin Yodh* (יֹ) *Verbs,*
see Table XIII.

1. The quiescent may be rejected and its vowel given to the preceding radical. So in the Kal preterite: קָם for קָמוּ, where \bar{a} is in partial compensation for the contraction, מָה for מָוה. Active participle קָם for קָמוּ, מָה for מָוה, the ordinary participial form being superseded by that of another verbal derivative. Hiphil and Hophal: הָקִים for הִקְוִים, יָקִים for יִקְוִים, הִקְם for הִקְמוּ, the short vowel of the prefix being prolonged in a simple syllable.

2. Or it may be converted into its homogeneous vowel u or i , קִים, יָיִב; יָיִב, יִקְוִים, the prefix usually taking the simplest of the long vowels, \bar{a} ; u combined with a preceding or accompanying a forms \bar{o} , Kal abs. infin. קִים = $k\bar{a}um$, Niphal יָקִים for יִקְוִים.

3. In the first and second persons of the Niphal and Hiphil preterites, \bar{o} (יֹ) is inserted before the affixed terminations, and sometimes \bar{e} (יִ) in the feminine plurals of

the Kal future. In the Niphal preterite, when the inserted ו receives the accent, the preceding ו is for euphony changed to ו.

4. In the Kal and Hiphil species the apocopated future takes *ō* and *ē* in distinction from the ordinary future, which has *ū* and *ī*, רָשַׁב, רָשַׁב. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, וְרָשַׁב, וְרָשַׁב.

5. (1) In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as ו, e. g. עָוֵר, or as ו, e. g. קָוִים.

(2) Commonly the third radical is reduplicated instead of the second, which then quiesces in Hholem, Pi. קוֹוִים, Pu. קוּוִים, Hith. הִתְקוּוִים.

(3) Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. כָּלְכַל, Pu. כָּלְכַל.

VOCABULARY 22.

אָדָמָה n. f. <i>ground, land</i>	נָעַר n. m. <i>young man</i>
אֵין adv. <i>where?</i> only after	קָבַר v. K. <i>to bury</i> ; N. <i>to be</i>
מֵן, מֵאֵין <i>whence?</i>	buried
אָנָה adv. <i>whither?</i>	קָדְמָה n. f. <i>former state</i>
בּוֹא v. K. (fut. רָבּוֹא) <i>to come</i> ;	קָם v. K. <i>to arise</i>
H. <i>to cause to come, bring</i>	רִיב v. K. <i>to contend</i>
הֵלֵךְ Hith. <i>to go for one's</i>	שׁוּב v. K. <i>to return</i> ; H. <i>to</i>
<i>self, go about</i>	<i>cause to return, bring</i>
לִין v. K. <i>to lodge</i>	<i>back</i>
מוֹת v. K. <i>to die</i> ; H. <i>to put</i>	שִׁפְחָה n. f. <i>handmaid</i>
<i>to death</i>	

§ 60. *Lamedh Aleph* (לָא) *Verbs*, see Table XV.

1 Aleph, as the third radical of verbs, retains its כּחַ

sonantal character only when it stands at the beginning of a syllable.

2. At the end of the word it invariably quiesces in the preceding vowel, and if this be Pattahh, it is lengthened to Kamets; so always in the Kal future and imperative, where א as a guttural requires a, רַמַּץ for רָמַץ.

3. Before syllabic affixes א quiesces in Kamets in the Kal preterite מַצֵּא, except in those words which have Tsere as their proper vowel, יֵרָאֶה. In the preterites of the derivative species it quiesces in Tsere, and in all futures and imperatives in Seghol.

VOCABULARY 23.

אִר n. <i>Ur</i>	מָצָא v. K. <i>to find</i>
בָּרָא v. K. <i>to create</i>	מָרָא n. f. <i>Mara (bitter)</i>
טָהוֹר adj. <i>clean, pure</i>	נַעֲמִי n. f. <i>Naomi (sweet)</i>
רָצָא v. K. <i>to go out</i> ; H. <i>to bring out</i>	עֲלִי n. m. <i>Eli</i>
כַּשְׁדִּים n. m. pl. <i>Chaldees</i>	קָרָא v. K. <i>to call</i>
לֵב n. m. (לְבוֹת) <i>heart</i>	רֶהֱטִים n. m. pl. <i>troughs</i>
מָלָא v. K. <i>to be full</i> ; N. <i>to be filled</i> ; P. <i>to fill</i>	רוּץ v. K. <i>to run</i>
	שָׁכַב v. K. <i>to lie down</i>
	שָׁמוּאֵל n. m. <i>Samuel</i>

§ 61. *Lamedh He* (לֵה) *Verbs*, see Table XVI.

1. The third radical which is Yodh or Vav, does not appear at the end of the word except in the Kal passive participle נָלִי; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה.

The various preterites end in ה.

The futures and participles in ה.

The imperatives in הֵ.

The absolute infinitives in הֵ or הֵ.

The construct infinitives have the feminine ending וֹה.

2. Before personal endings beginning with a vowel, the last radical (though occasionally retained in prolonged and pausal forms הִסִּי), is commonly rejected, and its vowel given to the antecedent consonant, גָּלִי for גָּלִי.

3. Before personal endings beginning with a consonant the radical י remains and quiesces in either Hhirik or Tsere in the preterites and in Seghol in the futures and imperatives.

4. The third person feminine of the preterites retains the primary characteristic הֵ, עָשָׂה, which is commonly softened by an appended הֵ, גָּלְתָּהּ.

5. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. גָּלִי, גָּלָהּ from גָּלָה. The preterite 3 fem. takes its simple form, e. g. גָּלְתָּהּ or גָּלְתִּי.

6. The final vowel הֵ is rejected from the futures when apocopated, or when preceded by Vav Conversive, e. g. יִגְלֵ, יִגְלֵ from יִגְלֶה. The concurrence of final consonants thence resulting in the Kal and Hiphil is commonly relieved by inserting an unaccented Seghol between them, Kal, יִגְלֵ or יִגְלֵ from יִגְלֶה; Hiph. יִגְלֵ, יִגְלֵ from יִגְלֶה.

7 The final vowel הֵ is sometimes rejected from the imperative in the Piel, Hiphil, and Hithpael species, e. g. גִּל for גָּלָה, הִגֵּל for הִגְלֶה, הִתְגַּל for הִתְגַּלֶּה.

הָיָה to be, fut. יִהְיֶה, apoc. יִהִי, part. הֹיָה.

חָיָה to live, fut. יִחְיֶה, apoc. יִחִי.

VOCABULARY 24.

אָמֵן adv. <i>truly, indeed</i>	בָּנָה v. K. <i>to build</i>
כִּי how much more, or after a negative how much less	הָיָה v. K. <i>to be</i> יָרַד v. K. <i>to go down, de scend</i>

יְרוּשָׁלַם ¹ n. *Jerusalem*

בָּאָשָׁר as

בִּיל v. P. (בִּלְבֵּל) to contain

כָּלָה v. P. to complete, finish

מִטָּה n. f. bed

עָלָה v. K. to go up, H. to bring up, offer

עֹלָה n. f. burnt-offering

עָשָׂה v. K. to make, do, N. to be done

צָוָה v. P. to command

רָאָה v. K. to see, N. to be seen

to appear

שְׁלֹמֹה n. m. Solomon

שֵׁנִית adv. a second time

¹ Pointed as though it were written יְרוּשָׁלַם.

§ 62. Doubly Imperfect Verbs.

Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פָּא and לָה will follow the analogy of both paradigms, the former in its first, and the latter in its second syllable. But in verbs which are both עָו and לָה, the ו is invariably treated as a perfect consonant, and the לָה peculiarities only are preserved.

§ 63. Unusual Forms.

1. Verbs belonging to one class of imperfect verbs occasionally adopt forms from another and closely related class. Thus, a לָא verb may appear with a לָה form, or an עָו verb with an עָע form, or *vice versâ*.

2. A few verbs of different classes adopt the peculiar עָע or עָו modes of forming the Piel, Pual, and Hithpaël, inserting the vowel *ō* instead of the usual reduplication

שָׁלַשׁ and שְׁלֹשׁ, Piels of שָׁלַשׁ and יִתְגַּעְשֻׁר from גָּעַשׁ, or doubling the third radical in place of the second, e. g. רָעָנָן, אֲמַלְלָה, נֶאֱנֶה (= נָאֵר) from נָאָה (= נָאֵר), הִשְׁתַּחֲוֶה (fut. יִשְׁתַּחֲוֶה, with Vav Conv. וַיִּשְׁתַּחֲוֶה) from שָׁחָה, or reduplicating an entire syllable, e. g. הִמְרַמֵּר, סִחַרְחִיר.

3. A very few instances occur of what may be called compound species; thus, Niphal of Pual נִגְאָלוּ, Niphal of Hithpael נִפְסְרוּ, נִכְפָּר, נִשְׁתַּחֲוֶה.

§ 64. *Quadriliteral Verbs.*

The number of quadriliteral verbs is very small. Some adopt the vowels and inflections of the Piel and Pual species, while others follow the Hiphil.

§ 65. *Numerals, see Table XIX.*

1. The cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns.

2. The tens are formed by adding the masculine plural termination to the units, עֶשְׂרִים *twenty* being, however, derived not from *two* but from *ten* עָשָׂר.

3. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

4. Fractional parts are expressed by the feminine ordinals, as well as by special terms.

VOCABULARY 25.

אֵפָה n. f. *ephah*

חֹדֶשׁ n. m. *month*

נֹחַ n. m. *Noah*

עֶשְׂרִי n. m. *decade, ten*

פַּרְעֹה n. m. *Pharaoh*

שָׁנָה n. f. (ים.) *year*

שֶׁקֶל n. m. *shekel*

§ 66. *Separate Particles.*

1. The longer particles, whether adverbs, prepositions, conjunctions or interjections, are written as separate words.

2. The prepositions אַחֲרֵי *after*, אֶל- *to*, עַד *unto*, עַל *upon*, and תַּחַת *under*, assume before suffixes the form of nouns in the masculine plural, e. g. אַחֲרֵי, אַחֲרֵיהֶם; בֵּין *between*, adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, בֵּינוֹ and בֵּינָם, בֵּינֵינוּ and בֵּינוּיָנוּ.

3. The preposition אֶת *with*, commonly becomes אֶתְּ before suffixes, e. g. אֶתְּךָ, אֶתְּכֶם, and is thus distinguished from אֵת the sign of the definite object, which becomes אֵתְּ, or before grave suffixes, אֵתְּ, e. g. אֵתְּךָ, אֵתְּכֶם.

SYNTAX.

§ 67. *The Copula.*

1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be directly connected with its subject without an intervening copula, כָּל־נְתִיבוֹתֶיהָ שְׁלוֹם *all her paths (are) peace*, הָעֵץ טוֹב *the tree (was) good*.

2. Or the verb הָיָה *to be*, or the pronoun הוּא of the third person, may be used as a copula, הָאָרֶץ הָיְתָה חֲדָדָה *the earth was desolate*, הַנָּהָר הָרְבִיעִי הוּא פָּרָה *the fourth river is Euphrates*.

§ 68. *The Article.*

1. The article is used in Hebrew as in English to distinguish an object as one which has been mentioned before, as well known, as the only one of its class, or as distinguished above others of like kind.

2. It is also prefixed to nouns employed in a generic or universal sense, הַזָּהָב *gold*, הַחֲכָמָה *wisdom*. So in comparisons, בֵּקֶן as a (lit. *the*) *nest*, Isa. 10:14.

3. It is likewise found in some cases where the English idiom requires a word still more specific, as a possessive pronoun: *she took* הַצִּלְיָה *the veil*, Gen. 24:65, i. e. the one which she had, *her veil*; or a demonstrative, as before words denoting time, הַיּוֹם *to-day*, הַשָּׁנָה *this year*; or the sign of the vocative, הַמֶּלֶךְ *O king*!

§ 69. *Nouns definite without the Article*

1. The following are definite without the article :—

(1) Proper nouns, which only receive it if they were originally appellatives.

(2) Nouns with pronominal suffixes.

(3) Nouns in the construct state before a definite noun.

2. The article is often omitted in poetry where it would be required in prose.

§ 70. *Adjectives.*

1. Both qualifying and predicate adjectives agree in gender and number with the nouns to which they belong.

2. Qualifying adjectives usually stand after the noun and agree with it likewise in definiteness, that is to say, if the noun is made definite whether by the article or in any of the ways specified in the preceding section, they receive the article, *בֶּן חָכָם* *a wise son*, *הָאָרֶץ הַטּוֹבָה* *the good land*.

3. Predicate adjectives commonly stand before the noun, and do not take the article, even though the noun is definite, *טוֹב הַדָּבָר* *the word is good*.

§ 71. *Demonstrative Pronouns.*

1. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, *הַדְּבָרִים הָאֵלֶּה* *these things*, *אֵלֶּה הַדְּבָרִים* *these are the things*.

2. If both an adjective and a demonstrative qualify

the same noun, the demonstrative is placed last, **הָאָרֶץ הַטּוֹבָה הַזֹּאת** *this good land*.

§ 72. Comparison of Adjectives.

1. Comparison is expressed by means of the preposition **מִן** *from*, placed after the adjective or other word expressive of quality, **טוֹבָה הַכְּמָה מִפְּנִינִים** *wisdom is better than rubies*, lit. is good from rubies; **אֶגְדֵּל מִמֶּנָּה** *I will be greater than thou*.

2. The superlative degree may be expressed,

(1) By adding **כָּל** *all* to the comparative particle **מִן**, **גָּדוֹל מִכָּל-בְּנֵי-קֶדֶם** *greatest of all the sons of the east*, lit. great from all, etc.

(2) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, **הַיָּפֶה בְּנָשִׁים** *O fairest among women*, lit. the fair one, etc.

§ 73. Numerals.

1. The cardinal **אֶחָד** *one* and the ordinal numbers are treated like other adjectives, and follow the rules of position and agreement already given.

2. The other cardinals may stand,

(1) In the absolute state before the noun to which they belong.

(2) Before it in the construct state (if they have such a form).

(3) After it in the absolute state.

3. Nouns accompanied by the cardinals from 2 to 10 are almost invariably plural, while those which are preceded by the tens (20-90) or numbers compounded with them (21, etc.) are commonly put in the singular, **שְׁנָיִם וְשִׁבְעִים שָׁנָה** *twenty years and seven years*.

4. The cardinals above *one* may receive the article when the noun is not expressed, but not when joined to a definite noun, **הָאַרְבָּעִים הַיּוֹם** *the forty*, **אַרְבָּעִים הַיּוֹם** *the forty days*.

§ 74. *Apposition.*

One noun may be in apposition with another, not only when both denote the same person or thing, but also when the second specifies the first by stating the material of which it consists, its quality, character, or the like, **הַבָּקָר הַנְּחָשֶׁת** *the oxen the brass*, i. e. *the brazen oxen*; **שְׁלֹשׁ סָאִים קָמַח** *three measures (consisting of) meal*.

§ 75. *The Construct State.*

1. When one noun is limited in its meaning by another, the first is put in the construct state. The relation thus expressed corresponds for the most part to the genitive case, or to that denoted in English by the preposition *of*.

2. When the relation between two nouns is expressed by a preposition, the first commonly remains in the absolute state; it may, however, especially in poetry, be put in the construct, **הַרִי בְּגִלְבֹּעַ** *mountains in Gilboa*.

3. Nouns are sometimes in the construct before a succeeding clause with which they are closely connected; thus, before a relative clause, **מִקוֹם אֲשֶׁר** *the place where*, etc., particularly **כִּי** when the relative is itself omitted, **בְּיַד-הַשֵּׁלֶחַ** *by the hand of (him whom) thou wilt send*, and even before the copulative, **וְדַעַת וְחָכְמָה** *wisdom and knowledge*.

4. An adjective, participle, or demonstrative, qualifying a noun in the construct state, cannot follow it immediately, but must be placed after the governed noun, **הַגָּדוֹל הַזֶּה מַעֲשֵׂה יְהוָה** *the great work of Jehovah*.

5. An article or suffix belonging to a noun in the construct must be attached, not to it, but to the governed noun, גִּבּוֹרֵי הַחַיִּל *the mighty men of valor*, אֱלִילֵי זָהָב *his idols of gold*.

6. The preposition לְ *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, הַבַּיִת לְאֵלִישָׁע *the house of Elisha*, הַצֹּאן אֲשֶׁר לְאִמָּהּ *her father's sheep*.

§ 76. Tenses of Verbs.

The Hebrew has distinct forms of the verb corresponding to the two grand divisions of time, the past and the future; but all subordinate modifications or shades of meaning are either suggested by accompanying particles or left to be inferred from the connection. Whatever is or is conceived of as past, is put in the preterite; the future is used for all that is or is conceived of as future.

§ 77. The Preterite.

The preterite may accordingly be employed to denote,

1. The past, whether it be,

a. Absolute, i. e. the historical imperfect, *God* בָּרָא *created*.

b. Relative to the present, i. e. the perfect, *what is this that* עָשִׂיתָ *thou hast done?*

c. Relative to another past, i. e. the pluperfect, *God ended his work which* עָשָׂה *he had made*.

d. Relative to a future, i. e. the future perfect, *he shall be called holy, when the Lord* יְרוּחַ *shall have washed, etc*

e. Conditional, *except the Lord had left a remnant* הָיִינוּ *we should have been as Sodom*.

f. Optative, לֹא-יָמָתָנוּ *O that we had died*.

g. Subjunctive, *לִמְעַן יִרְאֵתֶם* in order that ye might fear.

2. The present, regarded as a continuation of the past, *צָמִיתָ I am thirsty*, prop. *I have been and still am thirsty*.

3. General truths, embodying the experience of the past, *אֵין יָדַע* knoweth his owner, oxen always have done so, and always will.

4. The future, when described by the prophets as though it had already taken place, *בָּבֶלֶת נָפְלָה* has fallen.

§ 78. The Future.

The future tense is used in speaking of,

1. The future, whether it be,

a. Absolute, *אֶעֱשֶׂה I will make*.

b. Relative to a past, *אֵלִישָׁה נָפַל מִכִּלְיוֹתָיו* Elisha was fallen sick of his sickness, whereof *הָיָה* he was to die.

c. Conditional, but (if it were my case) *אֶדְרֹשׁ I would seek unto God*.

d. Optative, expressing desire, determination, permission, or command, so *יִמָּחֲדוּ יָנֵי־אֹיְבֶיךָ* may all thine enemies perish; all that thou commandest us, *נַעֲשֶׂה* we will do; of the fruit *נֹאכַל* we may eat; mine ordinances *תִּשְׁמְרוּ* ye shall keep.

e. Subjunctive, *לִמְעַן תְּבָרֵכֵנִי* in order that my soul may bless thee.

2. The present, when it is conceived of as extending into the future, *לָמָּה תִּבְכִּי* weepst thou? lit. *why wilt thou go on to weep?*

3. General truths, which are valid for all time to come, *תְּרוֹמַת צִדִּיק תִּשְׁבַּח* exalteth a nation, it does so now and always will.

4. Habitual acts or states continuing for an indefinite period from the time spoken of, thus *הָיָה* Job did continually, not only that once, but thenceforward.

5. The past, in animated description, as we use the present, *then* יָשִׁיר *sings Moses*.

6. The future is idiomatically used with שָׁרָם and בָּטָרָם *not yet, before*, whether the period referred to is past or future.

7. The apocopated and paragogic forms of the future mostly have a conditional, optative, or subjunctive sense.

8. The negative imperative is made by prefixing אַל *not* to the apocopated future, אַל-יִפְתָּלֵעִי *harm not*.

§ 79. *The Secondary Tenses.*

1. When a future with Vav Conversive is preceded by a preterite, or by any expression referring to past time, it becomes a secondary preterite. And a preterite with Vav Conversive preceded by a future, an imperative, or any expression indicating future time, becomes a secondary future.

2. A narrative or a paragraph, which begins with one of the primary tenses, is mostly continued by means of the corresponding secondary tense, provided the verb stands at the beginning of its clause. If for any reason this order of the words is interrupted or prevented, the primary tense must again be used.

§ 80. *Participles.*

1 Participles may express what is permanent or habitual, (the Lord) אֲהַב *loveth righteousness*. Passive participles, so used, suggest not only a constant experience, but a fixed quality as the ground of it, נוֹרָא *not only feared, but worthy to be feared*.

2. Active participles most commonly relate to the pres-

ent or to the proximate future, and passive participles to the past.

3. In narratives and predictions the time of the participles is reckoned, not from the moment of speaking, but from the period spoken of, *the two angels came, and Lot* לוֹט *was sitting in the gate of Sodom.*

§ 81. *The Infinitive.*

1. The absolute infinitive may be used for,

(1) The preterite or the future, when one of those tenses immediately precedes.

(2) The imperative, when it stands at the beginning of a sentence.

2. The infinitive, which is a verbal noun, may be put in the construct state before a following noun, whether this be its subject or its object. The construct state is also used after nouns or prepositions, and sometimes after verbs.

3. When one verb is dependent upon another, it is sometimes put, not in the infinitive, but in the same tense with the governing verb, הוֹאִיל הָלַךְ *he was willing, he walked, for he was willing to walk, or walked willingly.*

§ 82. *Object of Verbs.*

1. The object of a transitive verb, if a definite noun, or a pronoun, may be preceded by the particle אֵת.

2. The subject of passive verbs, which is really the object of their action, and nouns placed absolutely, occasionally receive אֵת.

3. Some verbs, not properly transitive, are capable of a transitive construction; thus,

(1) Verbs signifying plenty and want, or motion, *the*

house מלא האנשים *was full of men*, יצאו את־העיר *they went out (of) the city*.

(2) Any verb may govern its cognate noun, or a noun which defines the extent of its application. הלה את־רגליו *he was diseased in his feet*.

4. The verb usually stands first, its subject next, and its object last, unless the emphasis requires a different order.

§ 83. *Verbs with more than one Object.*

1. Some verbs have more than one object, viz. :

(1) The causatives of transitive verbs.

(2) Verbs whose action may be regarded under different aspects as terminating upon different objects.

(3) The instrument of an action, the material used in its performance, its design, or its result, may be its secondary or remote object, וירגמו אתו אבן *and they overwhelmed him with stones*, וייצר את־האדם עפר *and he formed the man of dust*.

2. If an active verb is capable of governing a double object, its passive may govern the more remote of them.

§ 84. *Adverbial Expressions.*

1. Adverbs commonly stand after the words to which they belong.

2. Nouns may be placed absolutely to express the relations of time, place, measure, number, or manner.

§ 85. *Neglect of Agreement.*

1. When a predicate adjective or verb precedes its noun, it often prefers a primary to a secondary form, that

is to say, the masculine may be used instead of the feminine, and the singular instead of the plural.

2. Collective nouns may have verbs, adjectives, and pronouns agreeing with them in the plural.

3. Nouns plural in form, but singular in signification, commonly have verbs, adjectives, and pronouns agreeing with them in the singular.

4. Plural names of inanimate or irrational objects of either gender are occasionally joined with the feminine singular.

5. The masculine is sometimes used, when females are spoken of, from a neglect to note the gender, if no stress is laid upon it.

6. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects.

7. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural.

§ 86. *Compound Subject.*

1. When the subject consists of two or more words connected by the conjunction *and*, the predicate, if it precedes its subject, may be put in the masculine singular as its primary form, or it may be put in the plural, referring to them all, or it may agree with the nearest word.

2. If the predicate follows a compound subject, it is commonly put in the plural, though it may agree with the principal word to which the others are subordinate.

3. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others.

§ 87. *Repetition of Words.*

1. Repetition may denote distribution, שָׁנָה שָׁנָה *year by year*, plurality, דֶּרֶךְ-דֶּרֶךְ *generation and generation*, i. e. *many generations*, or emphasis and intensity, עֲמֹק עֲמֹק *exceeding deep*.

2. In verbs the absolute infinitive is joined with the finite forms for the sake of emphasis or intensity, מוֹתָ *thou shalt surely die*.

§ 88. *Relative Pronouns.*

1. When the relative אֲשֶׁר is governed by a verb, noun, or preposition, this is shown by appending the appropriate pronominal suffix to the governing word, *thou whom I have chosen* אֲשֶׁר בָּחַרְתִּי, *whose seed* אֲשֶׁר זָרְעוֹ.

2. When the relative is preceded by אֵל the sign of the definite object, or by a preposition, these pertain not to the relative, but to its antecedent, which is to be supplied.

3. The relative is frequently omitted, not only, as in English, when it is the object of its clause, but also when it is the subject, *and he forsook God* עָשָׂהוּ (who) *made him*.

4. The demonstrative זֶה or זֵה is frequently used in poetry with the force of a relative, in which case it suffers no change for gender or number.

§ 89. *Conjunctions.*

1. The simple copulative וְ is used in Hebrew, where our idiom requires different conjunctions; the relation between clauses so connected must often be inferred from their signification.

2. Vav also serves,

(1) To introduce the apodosis or second member of a conditional sentence, *if God will be with me and keep me* יהוה *then shall Jehovah be my God.*

(2) To connect a statement of time or a noun placed absolutely with the clause to which it relates, *on the third day* וַיִּשָּׂא אַבְרָהָם *Abraham lifted up his eyes.*

GRAMMATICAL TABLES.

I. THE LETTERS, § 1.

Order.	Forms and Equivalents.		Names.	Rabbinical Alphabet.	Numerical values.
1	א	—	אַלֶּפֶּה Āleph	א	1
2	ב	Bh, B	בֵּית Bēth	ב	2
3	ג	Gh, G	גִּימֶל Gī'-mel	ג	3
4	ד	Dh, D	דָּלֶת Dā'-leth	ד	4
5	ה	H	הֵא Hē	ה	5
6	ו	V	וָו Vāv	ו	6
7	ז	Z	זַיִן Záyin	ז	7
8	ח	Hh	חֵית Hhēth	ח	8
9	ט	T	טֵית Tēth	ט	9
10	י	Y	יּוֹד Yōdh	י	10
11	כ	Kh, K	כֶּף Kaph	כ	20
12	ל	L	לָמֶד Lā'-medh	ל	30
13	ם	M	מֶם Mēm	מ	40
14	נ	N	נוּן Nūn	נ	50
15	ס	S	סָמֶךְ Sā'-mekh	ס	60
16	ע	—	עֵין Āyin	ע	70
17	פ	Ph, P	פֶּא Pē	פ	80
18	צ	Ts	צָרִי Tsā'-dhē	צ	90
19	ק	K	קוֹף Kōph	ק	100
20	ר	R	רֵישׁ Rēsh	ר	200
21	ש	Sh, S	שִׁין Shīn	ש	300
22	ת	Th, T	תָּו Tāv	ת	400

II. CLASSIFICATION OF THE LETTERS, § 2.

1.		2.
Gutturals, א ה ח ע	Weak,	א ה ו י Vowel-Letters
Palatals, ג י כ ק		א ה ח ע Gutturals.
Linguals, ד ט ל נ ת	Medium,	ל מ נ ר Liquids.
Dentals, ז ס צ ש		ז ס צ ש Sibilants.
Labials, ב מ פ	Strong,	פ ב } Aspirates and
shares the peculiarities of the Gutturals.		ק כ ג } Mutes.
		ט ת ד }

3.

Serviles איהן משה וכלב. Radicals the rest of the Alphabet

THE POINTS, § 4.

Long Vowels.

Short Vowels.

Doubtful Vowels.

Kā'mets ā ֿ	Pāttahh ֿ	Hhī'rik ֿ	ī or ĭ
Tsé're ē ֿ	Séghōl ֿ	Shū'rek ֿ	ū or ŭ
Hhō'lem ō ֿ	Kā'mets-Hhātūph ֿ	Kib butz ֿ	

Pronounce ā as in *father*, ă as in *fat*, ē as in *there*, ě as in *met*, ī as in *machine*, ĭ as in *pin*, ō as in *note*, ǒ as in *not*, ū as in *rule*, ŭ as in *full*.

§ 7. Simple Sh'va ֿ silent or vocal.

Compound Sh'vas	{	Hhātēph-Pattahh ֿ; thus עֲמֹד ^a mōdh.
		Hhātēph-Seghol ֿ; thus עֲמֹר ^a mōr.
		Hhātēph-Kamets ֿ; thus עֲנִי ^a nî.

§ 8. Pattahh-furtive ֿ with ע, ה or ה at the end of words.

§ 12. Daghes-lene in ב ג ד כ פ ת removes aspiration

§ 13. Daghes-forte doubles; not found in א ה ח ע rarely in ר.

§ 14. Mappik in final ה when a consonant.

§ 15. Raphe ֿ opposite of Daghes-lene, Daghes-forte, or Mappik.

§ 21. Makkeph (ֿ) connects words.

§ 22. Methagh ֿ second syllable before the accent.

III. THE ACCENTS, § 16.

DISJUNCTIVES.

CLASS I. *Emperors.*

1. Sillak	(₁)	סִלָּק;
2. Athnahh	(₂)	אַתְנַחַּח

CLASS II. *Kings.*

3. S'gholta	(³)	סִגְלוּתָא postp.
4. Zakēph Kāton	(⁴)	זָקַף קָטוֹן
5. Zakēph Gadhol	(⁵)	זָקַף גָּדוֹל
6. Tiphhā	(₆)	טִפְחָא

CLASS III. *Dukes.*

7. R'bhī ^a	(⁷)	רְבִיז
8. Shalshleth	(⁸)	שְׁלִשְׁלֶת
9. Zarka	(⁹)	זָרְקָא postp.
10. Pashta	(¹⁰)	פַּשְׁטָא postp.
11. Y'thībḥ	(₁₁)	יְתִיב prex.
12. T'bhīr	(₁₂)	תְּבִיר

CLASS IV. *Counts.*

13. Pazēr	(¹³)	פָּזֵר
14. Karnē Phārā	(¹⁴)	קַרְנֵי פָרָה
15. T'līshā Gh'dhōla	(¹⁵)	תְּלִישָׁא גְדוֹלָה prex.
16. Geresh	(¹⁶)	גֵּרֶשׁ
17. G'rāshayin.	(¹⁷)	גֵּרֶשׁׁינ
18. P'sīk	(₁₈)	פְּסִיקוֹ

CONJUNCTIVES. *Servants.*

19. Merka	(₁₉)	מֶרְקָא
20. Mūnahh	(₂₀)	מוֹנַחַּח
21. Merka Kh'phūla	(₂₁)	מֶרְקָא כְּפוּלָה
22. Mahpakh	(₂₂)	מַחְפָּק
23. Dargā	(₂₃)	דַּרְגָּא
24. Kadhma	(²⁴)	קַדְמָא
25. Yerahh ben Yomo	(₂₅)	יֵרַח בֶּן יוֹמוֹ
26. T'līshā K'tannā	(²⁶)	תְּלִישָׁא קְטַנָּה postp.

IV. INSEPARABLE PREPOSITIONS AND VAV CONJUNCTIVE, §§ 27, 28.

Primary form,	בְּ	כְּ	לְ	וְ
Before vowelless Consonants,	ב	כ	ל	ו*
Before Gutturals with Compound Sh'va,	<i>the corresponding short vowel</i>			
Before monosyllables and accented syllables,	† בְּ	כְּ	לְ	וְ
With the contracted article,	<i>the vowel of the article.</i>			

* Also before the labials ב, מ, and פ, but ו before vowelless *Loth*.

† With the interrogative בַּמָּה, כַּמָּה, לַמָּה or וַמָּה.

THE PREPOSITION מִן, HE INTERROGATIVE, THE ARTICLE, AND THE INTERROGATIVE מַה.

Before strong consonants,	מִן	הֵ	הָ	מַה*
Before vowelless consonants and strong gutturals,	}	מִן	הֵ	מַה
Before weak gutturals,		מִן	הֵ	מַה
Before gutturals with Kamets,	מִן	הֵ	הָ	מַה

* But with a disjunctive accent commonly מַה.

INSEPARABLE PREPOSITIONS WITH SUFFIXES.

SINGULAR.

1 c.	בִּי	לִי	כְּמוֹנִי	מִי, מִי, מִי
2 m.	בְּךָ, בְּךָ	לְךָ, לְךָ	כְּמוֹךָ	מִי, מִי, מִי
2 f.	בְּךָ	לְךָ	—	מִי
3 m.	בּוֹ	לוֹ	כְּמוֹהוּ	מִי, מִי, מִי
3 f.	בָּהּ	לָהּ	כְּמוֹתָהּ	מִי

PLURAL.

1 c.	בָּמוֹ	לָנוּ	כְּמוֹנוּ	מִמֶּנּוּ
2 m.	בָּכֶם	לָכֶם	כְּמוֹכֶם, כְּכֶם	מִיָּנֶם
2 f.	בָּכֶן	לָכֶן	—	מִיָּנֶן
3 m.	בָּם, בָּהֶם	לָמּוֹ, לָהֶם	כְּמוֹהֶם, כְּהֶם	מִיָּנֶהם
3 f.	בָּהֶן, בָּהֶן	לָהֶן	—	מִיָּנֶהן

V. PERSONAL PRONOUNS, § 29.

SINGULAR.			PLURAL.	
1	I	אֲנִי, אַנְכִי	We	אֲנִי, אַתָּה, אַתָּה
2.	{ Thou <i>m.</i>	אַתָּה, אַתָּה	Ye <i>m.</i>	אַתָּם
	{ Thou <i>f.</i>	אַתָּה, אַתָּה	Ye <i>f.</i>	אַתָּה, אַתָּה
3.	{ He	הוא	They <i>m.</i>	הֵם, הֵמָּה
	{ She	היא, הִיא § 23. 3.	They <i>f.</i>	הֵן, הֵנָּה

SUFFIXES.

	Simple.	With union Vowels of Verbs.				With Sing. Nouns.	With Dual and Plur. Nouns.
1 <i>c.</i>	כִּי, כִּי	כִּי	כִּי	כִּי	(כִּי)	כִּי	כִּי
<i>pl.</i>	כִּי	כִּי	כִּי	כִּי		כִּי (כִּי)	כִּי
2 <i>m.</i>	הָ (כִּה)	(הָ)	(הָ)	הָ	(הָ)	הָ (הָ)	הָ
<i>pl.</i>	כִּם					כִּם	יָכִם
2 <i>f.</i>	הָ (כִּי)	הָ, הָ, הָ				הָ	הָ
<i>pl.</i>	כִּן					כִּן	יָכִן
3 <i>m.</i>	הוא	הוא, הוּא, הוּא	הוא	הוא	(הוא)	הוּא (הוּא, הוּא)	הוּא (הוּא, הוּא)
<i>pl.</i>	ם (מוֹ)	ם, ם, ם				ם	יָהֶם (יָהֶם)
3 <i>f.</i>	הָ	הָ	הָ	הָ		הָ	יָהָ
<i>pl.</i>	ן (נָה)	ן, ן				ן	יָהָן

DEMONSTRATIVE.

<i>Masc.</i>	<i>Fem.</i>	<i>Common.</i>
SING. זֶה (זֶה)	זֹה (זֹה)	זֶה (זֶה)
PLUR. אֵלֶּה, אֵלֶּה	זֵּה, זֵּה	זֵּה, זֵּה

RELATIVE.

אֲשֶׁר *who* or *which*; abbreviated form אֲשֶׁר (אֲשֶׁר, אֲשֶׁר, אֲשֶׁר)

INTERROGATIVE AND INDEFINITE.

מִי *who?* or *whoever*. מָה *what?* or *whatever*.

VERBS.—THEIR SPECIES, §§ 31, 32.

- 1 Simple act. Kal קָטַל *to kill*.
- 2 " pass. Niphal נִקְטַל *to be killed*.
- 3 Intensive act. Piël קָטַל *to kill many or to massacre*.
- 4 " pass. Pual קָטַל *to be massacred*.
- 5 Causative act. Hiphil הִקְטִיל *to cause to kill*.
- 6 " pass. Hophal הִקְטִיל *to be caused to kill*.
- 7 Reflexive Hithpaël הִתְקַטַּל *to kill one's self*.

VI. PARADIGM OF

		KAL.	NIPHAL.	PIEL.	PUAL.
PRET.	3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל
	3 f.	קָטְלָה	נִקְטְלָה	קָטְלָה	קָטְלָה
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
	Plur. 3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
	2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
	2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
	1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
INFIN.	<i>absol.</i>	קָטוּל	הִקְטַל	קָטַל	קָטַל
	<i>constr.</i>	קָטֹל	הִקְטֹל	קָטֹל	(קָטֹל)
FUT.	3 m.	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל
	3 f.	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל
	2 m.	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ
	2 f.	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ
	1 c.	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל
	Plur. 3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
	3 f.	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
	2 m.	תִּקְטַלְוּ	תִּקְטַלְוּ	תִּקְטַלְוּ	תִּקְטַלְוּ
	2 f.	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
	1 c.	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל
IMPER.	2 m.	קָטֹל	הִקְטֹל	קָטֹל	
	2 f.	קָטְלִי	הִקְטְלִי	קָטְלִי	
	Plur. 2 m.	קָטְלוּ	הִקְטְלוּ	קָטְלוּ	wanting
	2 f.	קָטְלֶנָה	הִקְטְלֶנָה	קָטְלֶנָה	
PART.	<i>act.</i>	קָטֵל		מִקְטֵל	
	<i>pass.</i>	קָטוּל	נִקְטָל		מִקְטָל

PERFECT VERBS, §§ 33-38.

HIPHIL.	HOPHAL.	HITHPAEL.	KAL (<i>mid. ē</i>).	KAL (<i>mid. ô</i>).
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	קָטַד	שָׁכַל
הִקְטִילָהּ	הִקְטִילָהּ	הִתְקַטְּלָהּ	קָטְדָה	שָׁכְלָה
הִקְטִילָתָּ	הִקְטִילָתָּ	הִתְקַטְּלָתָּ	קָטַדְתָּ	שָׁכַלְתָּ
הִקְטִילָתִּי	הִקְטִילָתִּי	הִתְקַטְּלָתִּי	קָטַדְתִּי	שָׁכַלְתִּי
הִקְטִילוּ	הִקְטִילוּ	הִתְקַטְּלוּ	קָטְדוּ	שָׁכְלוּ
הִקְטִילֹתָם	הִקְטִילֹתָם	הִתְקַטְּלֹתָם	קָטְדֹתָם	(שָׁכְלֹתָם)
הִקְטִילֹתָן	הִקְטִילֹתָן	הִתְקַטְּלֹתָן	קָטְדֹתָן	(שָׁכְלֹתָן)
הִקְטִילֻּם	הִקְטִילֻּם	הִתְקַטְּלֻּם	קָטְדוּ	שָׁכְלוּ
הִקְטִיל	הִקְטִיל	(הִתְקַטֵּל)	קָטְדוּ	שָׁכְלוּ
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	קָטַד	שָׁכַל
יִקְטִיל	יִקְטִיל	יִתְקַטֵּל	יִקְטִיד	יִשָּׁכַל
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּקְטִיד	תִּשָּׁכַל
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּקְטִיד	תִּשָּׁכַל
תִּקְטִילִי	תִּקְטִילִי	תִּתְקַטְּלִי	תִּקְטִידִי	תִּשָּׁכְלִי
אִקְטִיל	אִקְטִיל	אִתְקַטֵּל	אִקְטִיד	אִשָּׁכַל
יִקְטִילוּ	יִקְטִילוּ	יִתְקַטְּלוּ	יִקְטִידוּ	יִשָּׁכְלוּ
תִּקְטִילְנָהּ	תִּקְטִילְנָהּ	תִּתְקַטְּלְנָהּ	תִּקְטִידְנָהּ	תִּשָּׁכְלְנָהּ
תִּקְטִילוּ	תִּקְטִילוּ	תִּתְקַטְּלוּ	תִּקְטִידוּ	תִּשָּׁכְלוּ
תִּקְטִילְנָהּ	תִּקְטִילְנָהּ	תִּתְקַטְּלְנָהּ	תִּקְטִידְנָהּ	תִּשָּׁכְלְנָהּ
נִקְטִיל	נִקְטִיל	נִתְקַטֵּל	נִקְטִיד	נִשָּׁכַל
הִקְטִיל		הִתְקַטֵּל	קָטַד	
הִקְטִילִי		הִתְקַטְּלִי	קָטְדִי	
הִקְטִילוּ	wanting	הִתְקַטְּלוּ	קָטְדוּ	
הִקְטִילְנָהּ		הִתְקַטְּלְנָהּ	קָטְדְנָהּ	
מִקְטִיל		מִתְקַטֵּל		
	מִקְטִיל			

VII. PARADIGM OF THE PERFECT

SINGULAR.					
	1 com.	2 masc.	2 fem.	3 masc.	3 fem.
KAL PRETERITE.					
SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ
				קָטַלְתָּהוּ	
3 fem.	קָטַלְתָּנִי	קָטַלְתָּהוּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ
				קָטַלְתָּהוּ	
2 masc.	קָטַלְתָּנִי	—	—	קָטַלְתָּהוּ	קָטַלְתָּהוּ
	קָטַלְתָּנִי			קָטַלְתָּהוּ	
2 fem.	קָטַלְתָּנִי	—	—	קָטַלְתָּהוּ	קָטַלְתָּהוּ
				קָטַלְתָּהוּ	
1 com.	—	קָטַלְתָּהוּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ
PLUR. 3 com.	קָטַלְתָּנִי	קָטַלְתָּהוּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ
2 masc.	קָטַלְתָּנִי	—	—	קָטַלְתָּהוּ	קָטַלְתָּהוּ
1 com.	—	קָטַלְתָּהוּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ
INFINITIVE.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ
	קָטַלְנִי				
FUTURE.					
SING. 3 masc.	יִקְטַלְנִי	יִקְטַלְתָּ	יִקְטַלְתָּ	יִקְטַלְתָּהוּ	יִקְטַלְתָּהוּ
	יִקְטַלְנִי	יִקְטַלְתָּ		יִקְטַלְתָּהוּ	יִקְטַלְתָּהוּ
PLUR. 3 masc.	יִקְטַלְתָּנִי	יִקְטַלְתָּהוּ	יִקְטַלְתָּהוּ	יִקְטַלְתָּהוּ	יִקְטַלְתָּהוּ
IMPERATIVE.					
SING. 2 masc.	קָטַלְנִי	—	—	קָטַלְתָּהוּ	קָטַלְתָּהוּ
PIEL PRETERITE.					
SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ
HIPHIŁ PRETERITE.					
SING. 3 masc.	הִקְטִילְנִי	הִקְטִילְתָּ	הִקְטִילְתָּ	הִקְטִילְתָּהוּ	הִקְטִילְתָּהוּ

VERBS WITH SUFFIXES, § 42.

P L U R A L .				
1 com.	2 masc.	2 fem.	3 masc.	3 fem.
קטלנה	קטלכם	קטלכן	קטלם	קטלן
קטלתנה	קטלתכם	קטלתכן	קטלתם	קטלתן
קטלתנה	—	—	קטלתם	קטלתן
קטלתנה	—	—	קטלתים	קטלתין
—	קטלתיהם	קטלתיהן	קטלתים	קטלתין
קטלונה	קטלויכם	קטלויכן	קטלום	קטלון
קטלתונה	—	—	קטלתום	קטלתון
—	קטלונכם	קטלונכן	קטלונים	קטלונן
קטלנה	קטלכם	קטלכן	קטלם	קטלן
יקטלנה } יקטלנה } יקטלנה }	יקטלכם	יקטלכן	יקטלם	יקטלן
יקטלנה }	יקטלויכם	יקטלויכן	יקטלום	יקטלון
קטלנה	—	—	קטלם	
קטלנה	קטלכם	קטלכן	קטלם	קטלן
יקטלנה	יקטלכם	יקטלכן	יקטלם	יקטלן

VIII. PARADIGM OF PE GUTTURAL VERBS, § 53.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	∞ FUT.
PRET. 3 m.	עָמַד	נִעְמַד	הִעְמִיד	הָעִמִּיד	יֵאָכַל
3 f.	עָמְדָה	נִעְמְדָה	הִעְמִידָה	הָעִמִּידָה	תֵּאָכַל
2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הִעְמַדְתָּ	הָעִמַּדְתָּ	תֵּאָכַל
2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הִעְמַדְתְּ	הָעִמַּדְתְּ	תֵּאָכְלִי
1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמַדְתִּי	הָעִמַּדְתִּי	אֵכָל
Plur. 3 c.	עָמְדוּ	נִעְמְדוּ	הִעְמִידוּ	הָעִמִּידוּ	יֵאָכְלוּ
2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הִעְמַדְתֶּם	הָעִמַּדְתֶּם	תֵּאָכְלֶנָה
2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הִעְמַדְתֶּן	הָעִמַּדְתֶּן	תֵּאָכְלוּ
1 c.	עָמַדְנִי	נִעְמַדְנִי	הִעְמַדְנִי	הָעִמַּדְנִי	תֵּאָכְלֶנָה
					נֹאכַל
INFIN. <i>Absol.</i>	עָמַד	הָעִמַּד	הִעְמִיד	הָעִמִּיד	KAL (<i>fut. a.</i>)
<i>Constr.</i>	עָמַד	הָעִמַּד	הִעְמִיד	הָעִמִּיד	
FUT. 3 m.	יֵעָמַד	יִנְעַמַּד	יִהְיֶה עֹמֵד	יִהְיֶה עֹמֵד	יִחָזַק
3 f.	תֵּעָמַד	תִּנְעַמַּד	תִּהְיֶה עֹמֵד	תִּהְיֶה עֹמֵד	תִּחָזַק
2 m.	תֵּעָמַד	תִּנְעַמַּד	תִּהְיֶה עֹמֵד	תִּהְיֶה עֹמֵד	תִּחָזַק
2 f.	תֵּעָמְדִי	תִּנְעַמְדִי	תִּהְיֶה עֹמְדִי	תִּהְיֶה עֹמְדִי	תִּחָזְקִי
1 c.	אֵעָמַד	אִנְעַמַּד	אֶהְיֶה עֹמֵד	אֶהְיֶה עֹמֵד	אֶחָזַק
Plur. 3 m.	יֵעָמְדוּ	יִנְעַמְדוּ	יִהְיֶה עֹמְדֵי	יִהְיֶה עֹמְדֵי	יִחָזְקוּ
3 f.	תֵּעָמְדֶנָה	תִּנְעַמְדֶנָה	תִּהְיֶה עֹמְדֶנָה	תִּהְיֶה עֹמְדֶנָה	תִּחָזְקֶנָה
2 m.	תֵּעָמְדוּ	תִּנְעַמְדוּ	תִּהְיֶה עֹמְדֵי	תִּהְיֶה עֹמְדֵי	תִּחָזְקוּ
2 f.	תֵּעָמְדֶנָה	תִּנְעַמְדֶנָה	תִּהְיֶה עֹמְדֶנָה	תִּהְיֶה עֹמְדֶנָה	תִּחָזְקֶנָה
1 c.	נִעָמַד	נִנְעַמַּד	נִהְיֶה עֹמֵד	נִהְיֶה עֹמֵד	נִחָזַק
IMPER. 2 m	עָמַד	הָעִמַּד	הִעְמִיד		חָזַק
2 f.	עָמְדִי	הָעִמְדִי	הִעְמִידִי	wanting	חָזְקִי
Plur. 2 m	עָמְדוּ	הָעִמְדוּ	הִעְמִידוּ		חָזְקוּ
2 f.	עָמְדֶנָה	הָעִמְדֶנָה	הִעְמִידֶנָה		חָזְקֶנָה
PART. <i>Act.</i>	עֹמֵד		מִעְמִיד		
<i>Pass.</i>	עָמֻד	נִעְמָד		מִעְמָד	

IX. PARADIGM OF AYIN GUTTURAL VERBS, § 54.

	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
PRET. 3 <i>m.</i>	כָּאַל	נִכְאַל	כָּאַל	כָּאַל	הִתְכַּאַל
3 <i>f.</i>	כָּאַלָּה	נִכְאַלָּה	כָּאַלָּה	כָּאַלָּה	הִתְכַּאַלָּה
2 <i>m.</i>	כָּאַלְתָּ	נִכְאַלְתָּ	כָּאַלְתָּ	כָּאַלְתָּ	הִתְכַּאַלְתָּ
2 <i>f.</i>	כָּאַלְתְּ	נִכְאַלְתְּ	כָּאַלְתְּ	כָּאַלְתְּ	הִתְכַּאַלְתְּ
1 <i>c.</i>	כָּאַלְתִּי	נִכְאַלְתִּי	כָּאַלְתִּי	כָּאַלְתִּי	הִתְכַּאַלְתִּי
Plur. 3 <i>c.</i>	כָּאַלוּ	נִכְאַלוּ	כָּאַלוּ	כָּאַלוּ	הִתְכַּאַלוּ
2 <i>m.</i>	כָּאַלְתֶּם	נִכְאַלְתֶּם	כָּאַלְתֶּם	כָּאַלְתֶּם	הִתְכַּאַלְתֶּם
2 <i>f.</i>	כָּאַלְתֶּן	נִכְאַלְתֶּן	כָּאַלְתֶּן	כָּאַלְתֶּן	הִתְכַּאַלְתֶּן
1 <i>c.</i>	כָּאַלְנוּ	נִכְאַלְנוּ	כָּאַלְנוּ	כָּאַלְנוּ	הִתְכַּאַלְנוּ
INFIN. <i>Absol.</i>	כָּאוֹל	הִכְאוֹל	כָּאוֹל		
<i>Constr.</i>	כָּאֵל	הִכְאֵל	כָּאֵל		הִתְכָּאֵל
FUT. 3 <i>m.</i>	יִכְאַל	יִכְאַל	יִכְאַל	יִכְאַל	יִתְכַּאַל
3 <i>f.</i>	תִּכְאַל	תִּכְאַל	תִּכְאַל	תִּכְאַל	תִּתְכַּאַל
2 <i>m.</i>	תִּכְאַל	תִּכְאַל	תִּכְאַל	תִּכְאַל	תִּתְכַּאַל
2 <i>f.</i>	תִּכְאַלִּי	תִּכְאַלִּי	תִּכְאַלִּי	תִּכְאַלִּי	תִּתְכַּאַלִּי
1 <i>c.</i>	אֶכְאַל	אֶכְאַל	אֶכְאַל	אֶכְאַל	אֶתְכַּאַל
Plur. 3 <i>m.</i>	יִכְאַלוּ	יִכְאַלוּ	יִכְאַלוּ	יִכְאַלוּ	יִתְכַּאוּ
3 <i>f.</i>	תִּכְאַלְנָה	תִּכְאַלְנָה	תִּכְאַלְנָה	תִּכְאַלְנָה	תִּתְכַּאַלְנָה
2 <i>m.</i>	תִּכְאַלוּ	תִּכְאַלוּ	תִּכְאַלוּ	תִּכְאַלוּ	תִּתְכַּאוּ
2 <i>f.</i>	תִּכְאַלְנָה	תִּכְאַלְנָה	תִּכְאַלְנָה	תִּכְאַלְנָה	תִּתְכַּאוּ
1 <i>c.</i>	נִכְאַל	נִכְאַל	נִכְאַל	נִכְאַל	נִתְכַּאוּ
IMPER. 2 <i>m.</i>	כָּאֵל	הִכְאֵל	כָּאֵל		הִתְכָּאֵל
2 <i>f.</i>	כָּאִלִּי	הִכְאִלִּי	כָּאִלִּי	wanting	הִתְכָּאִלִּי
Plur. 2 <i>m.</i>	כָּאוּ	הִכְאוּ	כָּאוּ		הִתְכָּאוּ
2 <i>f.</i>	כָּאִלְנָה	הִכְאִלְנָה	כָּאִלְנָה		הִתְכָּאִלְנָה
PART. Act.	כָּאֵל		מִכְאַל		מִתְכַּאֵל
Pass.	כָּאוֹל	נִכְאַל		מִכְאַל	

X. PARADIGM OF LAMEDH GUTTURAL VERBS, § 55.

	KAL.	NIPHAL.	PIEL.	HIPHL.	HITHFAEL.
PRET. 3 <i>m.</i>	שָׁלַח	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
3 <i>f.</i>	שָׁלְחָה	נִשְׁלְחָה	שִׁלְחָה	הִשְׁלִיחָה	הִשְׁתַּלְּחָה
2 <i>m.</i>	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2 <i>f.</i>	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
1 <i>c.</i>	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
Plur. 3 <i>c.</i>	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְחוּ	הִשְׁלִיחוּ	הִשְׁתַּלְּחוּ
2 <i>m.</i>	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2 <i>f.</i>	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1 <i>c.</i>	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INFIN. <i>Absol.</i>	שַׁלֹּחַ	נִשְׁלַחַ	שִׁלַּח	הִשְׁלִיחַ	—
<i>Constr.</i>	שִׁלַּחַ	הִשְׁלַחַ	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
FUT. 3 <i>m.</i>	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח
3 <i>f.</i>	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 <i>m.</i>	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 <i>f.</i>	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלִיחִי	תִּשְׁתַּלַּחִי
1 <i>c.</i>	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁתַּלַּח
Plur. 3 <i>m.</i>	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלִיחוּ	יִשְׁתַּלְּחוּ
3 <i>f.</i>	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
2 <i>m.</i>	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלִיחוּ	תִּשְׁתַּלַּחוּ
2 <i>f.</i>	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
1 <i>c.</i>	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלִיחַ	נִשְׁתַּלַּח
IMPER. 2 <i>m.</i>	שַׁלַּח	הִשְׁלַח	שִׁלַּח	הִשְׁלַח	הִשְׁתַּלַּח
2 <i>f.</i>	שַׁלְּחִי	הִשְׁלְּחִי	שִׁלְּחִי	הִשְׁלִיחִי	הִשְׁתַּלְּחִי
Plur. 2 <i>m.</i>	שַׁלְּחוּ	הִשְׁלְּחוּ	שִׁלְּחוּ	הִשְׁלִיחוּ	הִשְׁתַּלְּחוּ
2 <i>f.</i>	שַׁלְּחָנָה	הִשְׁלַחְנָה	שִׁלַּחְנָה	הִשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
PART. <i>Act.</i>	שֹׁלֵחַ		מִשְׁלִיחַ	מִשְׁלִיחַ	מִשְׁתַּלַּח
<i>Pass.</i>	שְׁלֻחַ	נִשְׁלַחַ			

XI. PARADIGM OF THE NUN VERBS, § 56.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRÆT. 3 <i>m.</i>	נָשַׁח	נִשְׁחַח	הִשְׁחִיחַ	הִשְׁחַח	נִחַח
3 <i>f.</i>	נִשְׁחַחַהּ	נִשְׁחַחָהּ	הִשְׁחִיחָהּ	הִשְׁחַחָהּ	נִחַחָהּ
2 <i>m.</i>	נִשְׁחַחְתָּ	נִשְׁחַחְתָּ	הִשְׁחִיחְתָּ	הִשְׁחַחְתָּ	נִחַחְתָּ
2 <i>f.</i>	נִשְׁחַחְתְּ	נִשְׁחַחְתְּ	הִשְׁחִיחְתְּ	הִשְׁחַחְתְּ	נִחַחְתְּ
1 <i>c.</i>	נִשְׁחַחְתִּי	נִשְׁחַחְתִּי	הִשְׁחִיחְתִּי	הִשְׁחַחְתִּי	נִחַחְתִּי
<i>Plur.</i> 3 <i>c.</i>	נִשְׁחַחוּ	נִשְׁחַחוּ	הִשְׁחִיחוּ	הִשְׁחַחוּ	נִחַחוּ
2 <i>m.</i>	נִשְׁחַחְתֶּם	נִשְׁחַחְתֶּם	הִשְׁחִיחְתֶּם	הִשְׁחַחְתֶּם	נִחַחְתֶּם
2 <i>f.</i>	נִשְׁחַחְתֶּן	נִשְׁחַחְתֶּן	הִשְׁחִיחְתֶּן	הִשְׁחַחְתֶּן	נִחַחְתֶּן
1 <i>c.</i>	נִשְׁחַחְנוּ	נִשְׁחַחְנוּ	הִשְׁחִיחְנוּ	הִשְׁחַחְנוּ	נִחַחְנוּ
INFIN. <i>Absol.</i>	נִשְׁחַח	הִשְׁחַח	הִשְׁחִיחַ	הִשְׁחַח	נִחַח
<i>Constr.</i>	נִשְׁחַחַת	הִשְׁחַחַת	הִשְׁחִיחַת		נִחַחַת
FUT. 3 <i>m.</i>	יִשְׁחַח	יִשְׁחַח	יִשְׁחִיחַ	יִשְׁחַח	יִנַּח
3 <i>f.</i>	תִּשְׁחַח	תִּשְׁחַח	תִּשְׁחִיחַ	תִּשְׁחַח	תִּנַּח
2 <i>m.</i>	תִּשְׁחַחְךָ	תִּשְׁחַחְךָ	תִּשְׁחִיחְךָ	תִּשְׁחַחְךָ	תִּנַּחְךָ
2 <i>f.</i>	תִּשְׁחַחְתְּ	תִּשְׁחַחְתְּ	תִּשְׁחִיחְתְּ	תִּשְׁחַחְתְּ	תִּנַּחְתְּ
1 <i>c.</i>	אֶשְׁחַח	אֶשְׁחַח	אֶשְׁחִיחַ	אֶשְׁחַח	אֶנַּח
<i>Plur.</i> 3 <i>m.</i>	יִשְׁחַחוּ	יִשְׁחַחוּ	יִשְׁחִיחוּ	יִשְׁחַחוּ	יִנַּחוּ
3 <i>f.</i>	תִּשְׁחַחְנָהּ	תִּשְׁחַחְנָהּ	תִּשְׁחִיחְנָהּ	תִּשְׁחַחְנָהּ	(תִּנַּחְנָהּ)
2 <i>m.</i>	תִּשְׁחַחְשׁוּ	תִּשְׁחַחְשׁוּ	תִּשְׁחִיחְשׁוּ	תִּשְׁחַחְשׁוּ	תִּנַּחְשׁוּ
2 <i>f.</i>	תִּשְׁחַחְנָהּ	תִּשְׁחַחְנָהּ	תִּשְׁחִיחְנָהּ	תִּשְׁחַחְנָהּ	(תִּנַּחְנָהּ)
1 <i>c.</i>	נִשְׁחַח	נִשְׁחַח	נִשְׁחִיחַ	נִשְׁחַח	נִנַּח
IMPER. 2 <i>m.</i>	שְׁחַח	הִשְׁחַח	הִשְׁחִיחַ		נִחַח
2 <i>f.</i>	שְׁחַחִי	הִשְׁחַחִי	הִשְׁחִיחִי	wanting	נִחַחִי
<i>Plur.</i> 2 <i>m.</i>	שְׁחַחוּ	הִשְׁחַחוּ	הִשְׁחִיחוּ		נִחַחוּ
2 <i>f.</i>	שְׁחַחְנָהּ	הִשְׁחַחְנָהּ	הִשְׁחִיחְנָהּ		(נִנַּחְנָהּ)
PART. <i>Act.</i>	נִשְׁחַח		מִשְׁחִיחַ		נִחַח
<i>Pass.</i>	נִשְׁחַחַת	נִשְׁחַחַת		מִשְׁחַחַת	נִחַחַת

XII. PARADIGM OF ATIN

	KAL.		NIPHAL.	PIEL.
PRET. 3 m.	סָבַב	סָב	נָסַב	סִיבַב
3 f.	סָבְבָה	סָבְהָ	נָסְבָה	סִיבְבָה
2 m.	(סָבְבָתָּ)	סָבֹותָ	נָסְבֹותָ	סִיבְבָתָּ
2 f.	(סָבְבָתְּ)	סָבֹותִי	נָסְבֹותִי	סִיבְבָתִי
1 c.	סָבְבָתִי	סָבֹותִי	נָסְבֹותִי	סִיבְבָתִי
Plur. 3 c.	סָבְבוּ	סָבוּ	נָסְבוּ	סִיבְבוּ
2 m.	(סָבְבָתֶם)	סָבוּתֶם	נָסְבוּתֶם	סִיבְבָתֶם
2 f.	(סָבְבָתֶן)	סָבוּתֶן	נָסְבוּתֶן	סִיבְבָתֶן
1 c.	סָבְבֵנוּ	סָבוּנוּ	נָסְבוּנוּ	סִיבְבֵנוּ
INFIN. Absol.	סָבֹוב	סָב	הִסָּבֹוב	סִיבַב
Constr.	סָבֵב	סָב	הִסָּב	סִיבֵב
FUT. 3 m.	יִסָּב	יִסָּב	יִסָּב	יִסִּיבֵב
3 f.	תִּסָּב	תִּסָּב	תִּסָּב	תִּסִּיבֵב
2 m.	תִּסָּב	תִּסָּב	תִּסָּב	תִּסִּיבֵב
2 f.	תִּסָּבִי	תִּסָּבִי	תִּסָּבִי	תִּסִּיבֵבִי
1 c.	אִסָּב	אִסָּב	אִסָּב	אִסִּיבֵב
Plur. 3 m.	יִסָּבוּ	יִסָּבוּ	יִסָּבוּ	יִסִּיבְבוּ
3 f.	תִּסָּבֶינָה	תִּסָּבֶינָה	תִּסָּבֶינָה	תִּסִּיבְבֶינָה
2 m.	תִּסָּבוּ	תִּסָּבוּ	תִּסָּבוּ	תִּסִּיבְבוּ
2 f.	תִּסָּבֶינָה	תִּסָּבֶינָה	תִּסָּבֶינָה	תִּסִּיבְבֶינָה
1 c.	נִסָּב	נִסָּב	נִסָּב	נִסִּיבֵב
IMPER. 2 m.	סָב		הִסָּב	סִיבַב
2 f.	סָבִי		הִסָּבִי	סִיבְבִי
Plur. 2 m.	סָבוּ		הִסָּבוּ	סִיבְבוּ
2 f.	סָבֶינָה		הִסָּבֶינָה	סִיבְבֶינָה
PART. Act.	סָבֵב			מִסִּיבֵב
Pass.	סָבֹוב		נָסַב	

DOUBLED VERBS, § 57.

HIPHL.	HOPHAL.	HITHPAEL.	PIEL.
הִסָּב	הוּסָב	הִסְתַּוְּבָב	סָכַסְךָ
הִסְבָּה	הוּסְבָה	הִסְתַּוְּבָה	סָכַסְכָּה
הִסְבוֹתָ		הִסְתַּוְּבָתָ	סָכַסְכֶּתָ
הִסְבוֹתָ		הִסְתַּוְּבָתָ	סָכַסְכֶּתָ
הִסְבוֹתִי		הִסְתַּוְּבָתִּי	סָכַסְכֶּתִּי
הִסְבוּ	הוּסְבוּ	הִסְתַּוְּבוּ	סָכַסְכוּ
הִסְבוֹתָם		הִסְתַּוְּבָתָם	סָכַסְכֶּתָם
הִסְבוֹתָן		הִסְתַּוְּבָתָן	סָכַסְכֶּתָן
הִסְבוּנוּ		הִסְתַּוְּבוּנוּ	סָכַסְכוּנוּ
הִסָּב			סָכַסְךָ
הִסָּב		הִסְתַּוְּבָב	סָכַסְךָ
יָסָב	יּוּסָב	יִסְתַּוְּבָב	יִסָּכַסְךָ
תָּסָב	תּוּסָב	תִּסְתַּוְּבָב	תִּסָּכַסְךָ
תָּסָב	תּוּסָב	תִּסְתַּוְּבָב	תִּסָּכַסְךָ
תָּסְבִי	תּוּסְבִי	תִּסְתַּוְּבָבִי	תִּסָּכַסְכִּי
אָסָב	אּוּסָב	אִסְתַּוְּבָב	אִסָּכַסְךָ
יָסְבוּ	יּוּסְבוּ	יִסְתַּוְּבוּ	יִסָּכַסְכוּ
תָּסְבִינָה		תִּסְתַּוְּבָבְנָה	תִּסָּכַסְכֶּנָה
תָּסְבוּ	תּוּסְבוּ	תִּסְתַּוְּבוּ	תִּסָּכַסְכוּ
תָּסְבִינָה		תִּסְתַּוְּבָבְנָה	תִּסָּכַסְכֶּנָה
נָסָב	נּוּסָב	נִסְתַּוְּבָב	נִסָּכַסְךָ
הָסָב		הִסְתַּוְּבָב	סָכַסְךָ
הָסְבִי	wanting	הִסְתַּוְּבָבִי	סָכַסְכִּי
הָסְבוּ		הִסְתַּוְּבוּ	סָכַסְכוּ
הָסְבִינָה		הִסְתַּוְּבָבְנָה	סָכַסְכֶּנָה
מָסָב		מִסְתַּוְּבָב	מִסָּכַסְךָ
	מוּסָב		

XIII. PARADIGM OF AYIN VAV

	KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 m.	קָם	נָקַם	קוּמַם	קוּמַם
8 f.	קָמָה	נָקַמָה	קוּמְמָה	קוּמְמָה
2 m.	קָמַתָּ	נָקַמְתָּ	קוּמַמְתָּ	קוּמַמְתָּ
2 f.	קָמַתְּ	נָקַמְתְּ	קוּמַמְתְּ	קוּמַמְתְּ
1 c.	קָמַתִּי	נָקַמְוֹתִי	קוּמַמְתִּי	קוּמַמְתִּי
Plur. 3 c.	קָמוּ	נָקַמוּ	קוּמְמוּ	קוּמְמוּ
2 m.	קָמַתֶּם	נָקַמְוֹתֶם	קוּמַמְתֶּם	קוּמַמְתֶּם
2 f.	קָמַתְּן	נָקַמְוֹתְן	קוּמַמְתְּן	קוּמַמְתְּן
1 c.	קָמַנִי	נָקַמְוֵנוּ	קוּמַמְנוּ	קוּמַמְנוּ
INFIN. Absol.	קוּם	הִקְוּם		
Constr.	קוּם	הִקְוּם	קוּמַם	
FUT. 3 m.	יִקְוּם	יִקְוּם	יִקְוַם	יִקְוַם
8 f.	תִּקְוּם	תִּקְוּם	תִּקְוַם	תִּקְוַם
2 m.	תִּקְוַם	תִּקְוַם	תִּקְוַם	תִּקְוַם
2 f.	תִּקְוְמִי	תִּקְוְמִי	תִּקְוְמִי	תִּקְוְמִי
1 c.	אִקְוּם	אִקְוּם	אִקְוַם	אִקְוַם
Plur. 3 m.	יִקְוְמוּ	יִקְוְמוּ	יִקְוְמוּ	יִקְוְמוּ
8 f.	תִּקְוְמִינָה	תִּקְוְמִינָה	תִּקְוְמִינָה	תִּקְוְמִינָה
2 m.	תִּקְוְמוּ	תִּקְוְמוּ	תִּקְוְמוּ	תִּקְוְמוּ
2 f.	תִּקְוְמִינָה	תִּקְוְמִינָה	תִּקְוְמִינָה	תִּקְוְמִינָה
1 c.	נִקְוּם	נִקְוּם	נִקְוַם	נִקְוַם
IMPER. 2 m.	קוּם	הִקְוּם	קוּמַם	
2 f.	קוּמִי	הִקְוְמִי	קוּמְמִי	wanting
Plur. 2 m.	קוּמוּ	הִקְוְמוּ	קוּמְמוּ	
2 f.	קוּמְנָה	הִקְוְמְנָה	קוּמְמְנָה	
PART. Act.	קוֹם		מְקוּמַם	
Pass.	קוּם	נִקְוּם		מְקוּמַם

AND AYIN YODH VERBS, § 59.

HIPHAL.	HOPHAL.	HITHPAEL.	KAL.
הִקִּים	הִקָּם	הִתְקוּמָם	קָם
הִקְרִימָה	הִקְרָמָה	הִתְקוּרְמָה	קָרַח
הִקְרִימוֹת	(הִקְרָמוֹת)	הִתְקוּרְמוֹת	קָרַחַת
הִקְרִימוֹת	(הִקְרָמוֹת)	הִתְקוּרְמוֹת	קָרַחַת
הִקְרִימוֹתֵי	(הִקְרָמוֹתֵי)	הִתְקוּרְמוֹתֵי	קָרַחְתִּי
הִקְרִימוּ	הִקְרָמוּ	הִתְקוּרְמוּ	קָרַחוּ
הִקְרִימוּתָם	(הִקְרָמוּתָם)	הִתְקוּרְמוּתָם	קָרַחְתָּם
הִקְרִימוּתָן	(הִקְרָמוּתָן)	הִתְקוּרְמוּתָן	קָרַחְתָּן
הִקְרִימוּנֵהוּ	(הִקְרָמוּנֵהוּ)	הִתְקוּרְמוּנֵהוּ	קָרַחְנוּ
הִקָּם		הִתְקוּמָם	קָם
הִקָּם		הִתְקוּמָם	קָם
הִקָּם		הִתְקוּמָם	קָם
הִקְרִימִי	הִקְרָמִי	הִתְקוּרְמִי	קָרַחְתִּי
הִקָּם	הִקָּם	הִתְקוּמָם	קָרַחְתִּי
הִקְרִימוּ	הִקְרָמוּ	הִתְקוּרְמוּ	קָרַחוּ
הִקְרִימוּנָה	(הִקְרָמוּנָה)	הִתְקוּרְמוּנָה	קָרַחְנוּ
הִקְרִימוּ	הִקְרָמוּ	הִתְקוּרְמוּ	קָרַחוּ
הִקְרִימוּנָה	(הִקְרָמוּנָה)	הִתְקוּרְמוּנָה	קָרַחְנוּ
הִקָּם	הִקָּם	הִתְקוּמָם	קָרַחְתִּי
הִקָּם	wanting	הִתְקוּרְמִי	קָרַחְתִּי
הִקְרִימוּ		הִתְקוּרְמוּ	קָרַחוּ
הִקְרִימוּנָה		הִתְקוּרְמוּנָה	(קָרַחְנוּ)
הִקָּם		הִתְקוּמָם	קָם
הִקָּם	מִקָּם	הִתְקוּמָם	קָם

XIV. PARADIGM OF PE YODH VERBS, § 58.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL.
PRET. 3 m.	יָשַׁב	נִשְׁבַּח	הוֹשִׁיב	הוֹשֵׁב	יָבֵשׁ
3 f.	יָשְׁבָה	נִשְׁבְּחָה	הוֹשִׁיבָה	הוֹשֵׁבָה	יָבֵשְׁתָּה
2 m.	יָשַׁבְתָּ	נִשְׁבַּחְתָּ	הוֹשִׁבְתָּ	הוֹשֵׁבְתָּ	יָבֵשְׁתָּ
2 f.	יָשַׁבְתְּ	נִשְׁבַּחְתְּ	הוֹשִׁבְתְּ	הוֹשֵׁבְתְּ	יָבֵשְׁתְּ
1 c.	יָשַׁבְתִּי	נִשְׁבַּחְתִּי	הוֹשִׁבְתִּי	הוֹשֵׁבְתִי	יָבֵשְׁתִּי
Plur. 3 c.	יָשְׁבוּ	נִשְׁבְּחוּ	הוֹשִׁיבוּ	הוֹשֵׁבוּ	יָבֵשׁוּ
2 m.	יָשַׁבְתֶּם	נִשְׁבַּחְתֶּם	הוֹשִׁיבְתֶּם	הוֹשֵׁבְתֶּם	יָבֵשְׁתֶּם
2 f.	יָשַׁבְתֶּן	נִשְׁבַּחְתֶּן	הוֹשִׁיבְתֶּן	הוֹשֵׁבְתֶּן	יָבֵשְׁתֶּן
1 c.	יָשַׁבְנוּ	נִשְׁבַּחְנוּ	הוֹשִׁיבְנוּ	הוֹשֵׁבְנוּ	יָבֵשְׁנוּ
INFIN. <i>Absol.</i>	יָשׁוּב		הוֹשֵׁב		יָבוֹשׁ
<i>Constr.</i>	שָׁבַח	הוֹשֵׁב	הוֹשִׁיב	הוֹשֵׁב	יָבֵשׁ
FUT. 3 m.	יָשֹׁב	יִשְׁבַּח	יִהְיֶיב	יִהְיֶיב	יִיבֹשׁ
3 f.	יִשְׁבָּה	תִּשְׁבְּחָה	תִּהְיֶיב	תִּהְיֶיב	תִּיבֹשׁ
2 m.	יִשְׁבַּח	תִּשְׁבַּח	תִּהְיֶיב	תִּהְיֶיב	תִּיבֹשׁ
2 f.	תִּשְׁבְּחִי	תִּשְׁבְּחִי	תִּהְיֶיבִי	תִּהְיֶיבִי	תִּיבֹשְׁתִּי
1 c.	אֵשֵׁב	אִשְׁבַּח	אִהְיֶיב	אִהְיֶיב	אִיבֹשׁ
Plur. 3 m.	יִשְׁבּוּ	יִשְׁבְּחוּ	יִהְיֶיבוּ	יִהְיֶיבוּ	יִיבֹשׁוּ
3 f.	תִּשְׁבְּנָה	תִּשְׁבְּנָה	תִּהְיֶיבְנָה	תִּהְיֶיבְנָה	תִּיבֹשְׁנָה
2 m.	תִּשְׁבְּבוּ	תִּשְׁבְּבוּ	תִּהְיֶיבוּ	תִּהְיֶיבוּ	תִּיבֹשְׁבוּ
2 f.	תִּשְׁבְּנָה	תִּשְׁבְּנָה	תִּהְיֶיבְנָה	תִּהְיֶיבְנָה	תִּיבֹשְׁנָה
1 c.	נִשְׁבֹּחַ	נִשְׁבְּחָה	נִהְיֶיב	נִהְיֶיב	נִיבֹשׁ
IMPER. 2 m.	שֵׁב	הוֹשֵׁב	הוֹשֵׁב		יָבֵשׁ
2 f.	שְׁבִי	הוֹשִׁיבִי	הוֹשִׁיבִי	wanting	יָבֵשְׁתִּי
Plur. 2 m.	שִׁבּוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ		יָבֵשׁוּ
2 f.	שְׁבֹנָה	הוֹשִׁיבְנָה	הוֹשִׁיבְנָה		יָבֵשְׁנָה
PART. <i>Act.</i>	יָשֵׁב		מוֹשִׁיב		יָבֵשׁ
<i>Pass.</i>	יָשׁוּב	נִוָּשֵׁב		נִוָּשֵׁב	יָבוֹשׁ

XV. PARADIGM OF LAMEDH ALEPH VERBS, § 60.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 3 m.	מָלַח	נִמְלַח	מָלַח	הִמְלַח	הִתְמַלַּח
3 f.	מָלְאָה	נִמְלְאָה	מָלְאָה	הִמְלְאָה	הִתְמַלְּאָה
2 m.	מָלַחְתָּ	נִמְלַחְתָּ	מָלַחְתָּ	הִמְלַחְתָּ	הִתְמַלַּחְתָּ
2 f.	מָלַחְתְּ	נִמְלַחְתְּ	מָלַחְתְּ	הִמְלַחְתְּ	הִתְמַלַּחְתְּ
1 c.	מָלַחְתִּי	נִמְלַחְתִּי	מָלַחְתִּי	הִמְלַחְתִּי	הִתְמַלַּחְתִּי
Plur. 3 c.	מָלְאוּ	נִמְלְאוּ	מָלְאוּ	הִמְלְאוּ	הִתְמַלְּאוּ
2 m.	מָלַחְתֶּם	נִמְלַחְתֶּם	מָלַחְתֶּם	הִמְלַחְתֶּם	הִתְמַלַּחְתֶּם
2 f.	מָלַחְתֶּן	נִמְלַחְתֶּן	מָלַחְתֶּן	הִמְלַחְתֶּן	הִתְמַלַּחְתֶּן
1 c.	מָלַחְתֶּנּוּ	נִמְלַחְתֶּנּוּ	מָלַחְתֶּנּוּ	הִמְלַחְתֶּנּוּ	הִתְמַלַּחְתֶּנּוּ
INFIN. Absol.	מִלֹּחַ	נִמְלֹחַ	מִלֹּחַ	הִמְלֹחַ	
Constr.	מִלֵּחַ	הִמְלֵחַ	מִלֵּחַ	הִמְלִיחַ	הִתְמַלֵּחַ
FUT. 3 m.	יִמְלֹחַ	יִנְמְלֹחַ	יִמְלֹחַ	יִהְיֶה מִלֵּחַ	יִתְמַלֵּחַ
3 f.	תִּמְלֹאֲהָ	תִּנְמְלֹאֲהָ	תִּמְלֹאֲהָ	תִּהְיֶה מִלֵּאֲהָ	תִּתְמַלֵּאֲהָ
2 m.	תִּמְלֹחַ	תִּנְמְלֹחַ	תִּמְלֹחַ	תִּהְיֶה מִלֵּחַ	תִּתְמַלֵּחַ
2 f.	תִּמְלֹאֲנִי	תִּנְמְלֹאֲנִי	תִּמְלֹאֲנִי	תִּהְיֶה מִלֵּאֲנִי	תִּתְמַלֵּאֲנִי
1 c.	אֶמְלֹחַ	אֶנְמְלֹחַ	אֶמְלֹחַ	אֶהְיֶה מִלֵּחַ	אֶתְמַלֵּחַ
Plur. 3 m.	יִמְלְאוּ	יִנְמְלְאוּ	יִמְלְאוּ	יִהְיוּ מִלֵּאֵי	יִתְמַלְּאוּ
3 f.	תִּמְלֹאֲנָה	תִּנְמְלֹאֲנָה	תִּמְלֹאֲנָה	תִּהְיוּ מִלֵּאֲנָה	תִּתְמַלְּאֲנָה
2 m.	תִּמְלֹאֲוּ	תִּנְמְלֹאֲוּ	תִּמְלֹאֲוּ	תִּהְיוּ מִלֵּאֵי	תִּתְמַלְּאוּ
2 f.	תִּמְלֹאֲנָה	תִּנְמְלֹאֲנָה	תִּמְלֹאֲנָה	תִּהְיוּ מִלֵּאֲנָה	תִּתְמַלְּאֲנָה
1 c.	נִמְלֹאֲנִי	נִמְלֹאֲנִי	נִמְלֹאֲנִי	נִהְיֶה מִלֵּאֲנִי	נִתְמַלֵּאֲנִי
IMPER. 2 m.	מִלֵּחַ	הִמְלֵחַ	מִלֵּחַ	הִמְלִיחַ	הִתְמַלֵּחַ
2 f.	מִלֵּאֲהָ	הִמְלֵאֲהָ	מִלֵּאֲהָ	הִמְלִיאֲהָ	הִתְמַלֵּאֲהָ
Plur. 2 m.	מִלֵּאֵי	הִמְלֵאֵי	מִלֵּאֵי	הִמְלִיאֵי	הִתְמַלֵּאֵי
2 f.	מִלֵּאֲנָה	הִמְלֵאֲנָה	מִלֵּאֲנָה	הִמְלִיאֲנָה	הִתְמַלֵּאֲנָה
PART. Act.	מִלֵּחַ		מִמְלֵחַ	מִמְלֵאֲהָ	מִתְמַלֵּחַ
Pass.	מִלֵּחַ	נִמְלֵחַ			

XVI. PARADIGM OF LAMEDH

	KAL.	NIPHAL.	PIEL.
PRET. 3 m.	בָּלָה	נִבְלָה	בִּלְהָה
3 f.	בָּלְתָה	נִבְלְתָה	בִּלְתָּה
2 m.	בָּלִיתָ	נִבְלִיתָ	בִּלִּיתָ
2 f.	בָּלִיתְּ	נִבְלִיתְּ	בִּלִּיתְּ
1 c.	בָּלִיתִי	נִבְלִיתִי	בִּלִּיתִי
<i>Plur.</i> 3 c.	בָּלוּ	נִבְלוּ	בִּלוּ
2 m.	בָּלִיתֶם	נִבְלִיתֶם	בִּלִּיתֶם
2 f.	בָּלִיתְּן	נִבְלִיתְּן	בִּלִּיתְּן
1 c.	בָּלִינוּ	נִבְלִינוּ	בִּלִּינוּ
INFIN. <i>Absol.</i>	בָּלָה	נִבְלָה	בִּלְהָה
<i>Constr.</i>	בָּלוֹת	הִבְלוֹת	בִּלְלוֹת
FUT. 3 m.	יִבְלָה	יִבְלָה	יִבְלָה
3 f.	תִּבְלָה	תִּבְלָה	תִּבְלָה
2 m.	תִּבְלָה	תִּבְלָה	תִּבְלָה
2 f.	תִּבְלִי	תִּבְלִי	תִּבְלִי
1 c.	אִבְלָה	אִבְלָה	אִבְלָה
<i>Plur.</i> 3 m.	יִבְלוּ	יִבְלוּ	יִבְלוּ
3 f.	תִּבְלִינָה	תִּבְלִינָה	תִּבְלִינָה
2 m.	תִּבְלוּ	תִּבְלוּ	תִּבְלוּ
2 f.	תִּבְלִינָה	תִּבְלִינָה	תִּבְלִינָה
1 c.	נִבְלָה	נִבְלָה	נִבְלָה
IMPER. 2 m.	בָּלָה	הִבְלָה	בִּלְהָה
2 f.	בָּלִי	הִבְלִי	בִּלִּי
<i>Plur.</i> 2 m.	בָּלוּ	הִבְלוּ	בִּלוּ
2 f.	בָּלִינָה	הִבְלִינָה	בִּלִּינָה
PART. <i>Act.</i>	בָּלָה		מִבְלָה
<i>Pass.</i>	בָּלוּי	נִבְלָה	

PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
גָּלַהּ	הִגְלָה	הִגְלָה	הִתְגַּלָּה
גָּלְתָהּ	הִגְלֶתָהּ	הִגְלֶתָהּ	הִתְגַּלְּתָהּ
גָּלִיתָ	הִגְלִיתָ	הִגְלִיתָ	הִתְגַּלִּיתָ
גָּלִיתָ	הִגְלִיתָ	הִגְלִיתָ	הִתְגַּלִּיתָ
גָּלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
גָּלוּ	הִגְלוּ	הִגְלוּ	הִתְגַּלוּ
גָּלִיתָם	הִגְלִיתָם	הִגְלִיתָם	הִתְגַּלִּיתָם
גָּלִיתָן	הִגְלִיתָן	הִגְלִיתָן	הִתְגַּלִּיתָן
גָּלִינוּ	הִגְלִינוּ	הִגְלִינוּ	הִתְגַּלִּינוּ
(גָּלָה)	הִגְלָה	הִגְלָה	(הִתְגַּלָּה)
גָּלוּת	הִגְלוּת	(הִגְלוּת)	הִתְגַּלוּת
יָגַלָּה	יִגְלָה	יָגַלָּה	יִתְגַּלָּה
תִּגְלָהּ	תִּגְלָהּ	תִּגְלָהּ	תִּתְגַּלָּהּ
תִּגְלֶתָהּ	תִּגְלֶתָהּ	תִּגְלֶתָהּ	תִּתְגַּלְּתָהּ
תִּגְלִיתָ	תִּגְלִיתָ	תִּגְלִיתָ	תִּתְגַּלִּיתָ
תִּגְלִיתָ	תִּגְלִיתָ	תִּגְלִיתָ	תִּתְגַּלִּיתָ
יִגְלִי	יִגְלִי	יִגְלִי	יִתְגַּלִּי
אִגְלָהּ	אִגְלָהּ	אִגְלָהּ	אִתְגַּלָּהּ
יִגְלוּ	יִגְלוּ	יִגְלוּ	יִתְגַּלוּ
תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה
תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּתְגַּלוּ
תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה
נִגְלָה	נִגְלָה	נִגְלָה	נִתְגַּלָּה
	הִגְלָה		הִתְגַּלָּה
wanting	הִגְלִי	wanting	הִתְגַּלִּי
	הִגְלִי		הִתְגַּלִּי
	הִגְלִינָה		הִתְגַּלִּינָה
	מִגְלָה		מִתְגַּלָּה
מִגְלָה		מִגְלָה	

I. *Nouns which suffer a change in the vowels only.*

i. With Kamets or Tsere in the penult.

SING. Abs.	אֲדוֹן master	Const.	אֲדוֹן	PL. Abs.	אֲדָנִים	Const.	אֲדָנָי
	זָכוֹן memorial		זָכוֹן		זָכוֹרִים		זָכוֹרָי
	מַלְיָץ interpreter		מַלְיָץ		מַלְיָצִים		מַלְיָצֵי
Masc.	גָּדוֹל great	Fem.	גְּדוֹלָה	Masc.	גְּדוֹלִים	Fem.	גְּדוֹלוֹת
	קָטוּל Kal. pass. part.		קָטוּלָה		קָטוּלִים		קָטוּלוֹת

ii. With Tsere in the ultimate.

a. Monosyllables

SING. Abs.	עֵץ tree.	Const.	עֵץ	PL. Abs.	עֵצִים	Const.	עֵצָי
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b. Polysyllables having pretonic Kamets in the penult.

SING. Abs:	כָּבֵד heavy	Const.	כָּבֵד or כְּבֵד	PL. Abs.	כְּבָדִים	Const.	כְּבָדָי
Masc.	יָבֵשׁ dry	Fem.	יְבֹשָׁה	Masc.	יְבֹשִׁים	Fem.	יְבֹשׁוֹת

c. Polysyllables having any other vowel than Kamets in the penult.

SING. Abs.	שׁוֹפֵט judge.	Const.	שׁוֹפֵט	PL. Abs.	שׁוֹפְטִים	Const.	שׁוֹפְטֵי
Masc.	קָטַל Kal. Act. part.	Fem.	קָטְלָה or קִטְלָה	Masc.	קָטְלִים	Fem.	קָטְלוֹת
	מִקְטָל Piel part.		מִקְטָלָה or מִקְטַלְתָּה		מִקְטָלִים		מִקְטָלוֹת

iii. With Kamets in the ultimate.

SING. Abs	דָּג fish	Const.	דָּג	PL. Abs.	דָּגִים	Const.	דָּגָי
	מִקְדָּשׁ sanctuary		מִקְדָּשׁ		מִקְדָּשִׁים		מִקְדָּשָׁי
	דָּבָר word		דָּבָר		דְּבָרִים		דְּבָרָי
	עָנָן cloud		עָנָן		עֲנָנִים		עֲנָנָי
	לֵבָב heart		לֵבָב		לִבָּבִים		לִבָּבָי
Masc.	חָכָם wise	Fem.	חֲכָמָה	Masc.	חֲכָמִים	Fem.	חֲכָמוֹת
	נִקְטָל Niph. part		נִקְטָלָה or נִקְטַלְתָּה		נִקְטָלִים		נִקְטָלוֹת

XVII. DECLENSION OF NOUNS, §§ 44-47.

iv. With final ה.

SING. Abs.	מֵרָאָה appearance	Const.	מֵרָאָה	PL. Abs.	מֵרָאִים	Const.	מֵרָאֵי
	קָנָה reed		קָנָה		קָנִים		קָנֵי
Masc.	יָפָה fair	Fem.	יָפָה	Masc.	יָפִים	Fem.	יָפוֹת

v. Segholates.

SING. Abs	מֶלֶךְ king	Const.	מֶלֶךְ	PL. Abs.	מַלְכִּים	Const.	מַלְכֵי
	סֹתֵר covert		סֹתֵר		סֹתָרִים		סֹתָרֵי
	עֲצָם strength		עֲצָם		עֲצָמִים		עֲצָמָי
	בָּעַל lord		בָּעַל		בָּעָלִים		בָּעָלֵי
	מָוֶת death		מָוֶת		מָוֶתִים		מָוֶתֵי
	עֵינָי eye		עֵינָי	DUAL	עֵינָיִם		עֵינָיִי
	רֶגֶל foot		רֶגֶל		רֶגְלִים		רֶגְלָי
	אָזֶן ear		אָזֶן		אָזְנִים		אָזְנָי

II. Nouns which double their final consonant.

SING. Abs.	גַּמֵּל camel	Const.	גַּמֵּל	PL. Abs.	גַּמְלִים	Const.	גַּמְלֵי
	גַּן garden		גַּן		גַּנִּים		גַּנֵּי
	חֹק statute		חֹק		חֻקִּים		חֻקֵּי
	שֵׁן tooth		שֵׁן	DUAL	שֵׁנָיִם		שֵׁנָיִי
Masc.	קָטָן small	Fem.	קָטָנָה	PL. Masc.	קָטָנִים	Fem.	קָטָנוֹת
	עָמֵק deep		עָמֵקָה		עָמֻקִּים		עָמֻקוֹת
Abs.	עִבְרִי Hebrew	Const.	עִבְרִי	PL. Abs.	עִבְרִיִּים or עִבְרִים	Const.	עִבְרֵי
Masc	טָרִי fresh	Fem.	טָרִיָּה	Masc.	טָרִיִּים	Fem.	טָרִיּוֹת

III. Other nouns suffer no change.

SING. Abs.	מִלְבָּדֶשׁ garment	Const.	מִלְבָּדֶשׁ	PL. Abs.	מִלְבָּדִשִׁים	Const.	מִלְבָּדֵשֵׁי
Masc.	טוֹב good	Fem.	טוֹבָה	Masc.	טוֹבִים	Fem.	טוֹבוֹת
	מִקְטִילֵי Hiph. part.		מִקְטִילָה or מִקְטִילָת		מִקְטִילִים		מִקְטִילוֹת

XVII. DECLENSION OF NOUNS, §§ 44-47

Nouns with the feminine ending ה.

i. With Kamets or Tsere in the penult.

SING. Abs.	דָּגָה	fish	Const.	דָּגָה	PL. Abs.	דָּגוֹת	Const.	דָּגוֹת
	נִקְמָה	vengeance		נִקְמָה		נִקְמוֹת		נִקְמוֹת
	עֵצָה	counsel		עֵצָה		עֵצוֹת		עֵצוֹת
	שִׁפָּה	lip		שִׁפָּה	DUAL.	שִׁפְתָּיִם		שִׁפְתָּיִם

ii. From Segholates.

SING. Abs.	מַלְכָּה	queen	Const.	מַלְכָּה	PL. Abs.	מַלְכוֹת	Const.	מַלְכוֹת
	סִתְּרוֹה	covert		סִתְּרוֹה		סִתְּרוֹת		סִתְּרוֹת
	עֲצֻמָּה	strength		עֲצֻמָּה		עֲצֻמוֹת		עֲצֻמוֹת

iii All others.

SING. Abs.	גַּנָּה	garden	Const.	גַּנָּה	PL. Abs.	גַּנוֹת	Const.	גַּנוֹת
	יְשׁוּעָה	salvation		יְשׁוּעָה		יְשׁוּעוֹת		יְשׁוּעוֹת

Nouns with the feminine ending ת.

SING. Abs.	מִשְׁמֶרֶת	observance	Const.	מִשְׁמֶרֶת	PL. Abs.	מִשְׁמֵרוֹת	Const.	מִשְׁמֵרוֹת
	יוֹנְקָה	sucker		יוֹנְקָה		יוֹנְקוֹת		יוֹנְקוֹת
	גִּלְגָּלֶת	skull		גִּלְגָּלֶת		גִּלְגָּלוֹת		גִּלְגָּלוֹת
	עִבְרִיָּת	Hebrew-woman		עִבְרִיָּת		עִבְרִיּוֹת		עִבְרִיּוֹת
	מַלְכוּת	kingdom		מַלְכוּת		מַלְכוּת		מַלְכוּת

XVIII. PARADIGM OF NOUNS WITH SUFFIXES, § 49.

SINGULAR.

	heart	לבב	king	מֶלֶךְ	queen	מַלְכָּה	hand	יָד
<i>Const.</i>		לֵב		מֶלֶךְ		מַלְכָּה		יָד
<i>Sing.</i> 1 c. my	“	לִבִּי	“	מַלְכִּי	“	מַלְכָּתִי	“	יָדִי
2 m. thy	“	לִבְךָ	“	מַלְכֶּךָ	“	מַלְכָּתְךָ	“	יָדְךָ
2 f. thy	“	לִבְךָ	“	מַלְכֶּךָ	“	מַלְכָּתְךָ	“	יָדְךָ
3 m. his	“	לִבּוֹ	“	מַלְכּוֹ	“	מַלְכָּתוֹ	“	יָדוֹ
3 f. her	“	לִבָּהּ	“	מַלְכָּהּ	“	מַלְכָּתָהּ	“	יָדָהּ
<i>Plur.</i> 1 c. our	“	לִבֵּינוּ	“	מַלְכֵּנוּ	“	מַלְכָּתֵנוּ	“	יָדֵינוּ
2 m. your	“	לִבְכֶּם	“	מַלְכֵּכֶם	“	מַלְכָּתֵכֶם	“	יָדֵיכֶם
2 f. your	“	לִבְכֶּן	“	מַלְכֶּן	“	מַלְכָּתֶן	“	יָדֶנּוּ
3 m. their	“	לִבָּהֶם	“	מַלְכָּם	“	מַלְכָּתָם	“	יָדָם
3 f. their	“	לִבָּנָן	“	מַלְכָּן	“	מַלְכָּתָן	“	יָדָן

PLURAL.

DUAL.

	hearts	לְבָבִים	kings	מַלְכִּים	queens	מַלְכוּת	hands	יָדִים
<i>Const.</i>		לְבָבִי		מַלְכִּי		מַלְכוּת		יָדִי
<i>Sing.</i> 1 c. my	“	לְבָבִי	“	מַלְכִּי	“	מַלְכוּתִי	“	יָדִי
2 m. thy	“	לְבָבְךָ	“	מַלְכֶּךָ	“	מַלְכוּתְךָ	“	יָדְךָ
2 f. thy	“	לְבָבְךָ	“	מַלְכֶּךָ	“	מַלְכוּתְךָ	“	יָדְךָ
3 m. his	“	לְבָבוֹ	“	מַלְכּוֹ	“	מַלְכוּתוֹ	“	יָדוֹ
3 f. her	“	לְבָבָהּ	“	מַלְכָּהּ	“	מַלְכוּתָהּ	“	יָדָהּ
<i>Plur.</i> 1 c. our	“	לְבָבֵינוּ	“	מַלְכֵּנוּ	“	מַלְכוּתֵנוּ	“	יָדֵינוּ
2 m. your	“	לְבָבֵיכֶם	“	מַלְכֵּיכֶם	“	מַלְכוּתֵיכֶם	“	יָדֵיכֶם
2 f. your	“	לְבָבֵיכֶן	“	מַלְכֵּיכֶן	“	מַלְכוּתֵיכֶן	“	יָדֵיכֶן
3 m. their	“	לְבָבֵיהֶם	“	מַלְכֵּיהֶם	“	מַלְכוּתֵיהֶם	“	יָדֵיהֶם
3 f. their	“	לְבָבֵיהֶן	“	מַלְכֵּיהֶן	“	מַלְכוּתֵיהֶן	“	יָדֵיהֶן

XIX. NUMERALS, § 65.

CARDINALS.

M A S O U L I N E.			F E M I N I N E	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
One	אֶחָד	אֶחָד	אֶחָת	אֶחָת
Two	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם	שְׁתֵּי
Three	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלוֹשׁ	שְׁלוֹשׁ
Four	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
Five	חֲמִישָׁה	חֲמִשָּׁת	חֲמִשׁ	חֲמִשׁ
Six	שֵׁשָׁה	שֵׁשָׁת	שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע
Eight	שְׁמֹנֶה	שְׁמֹנֶת	שְׁמוֹנֶה	שְׁמוֹנֶה
Nine	תִּשְׁעָה	תִּשְׁעַת	תִּשְׁעַ	תִּשְׁעַ
Ten	עֶשְׂרֵה	עֶשְׂרֵת	עָשָׂר	עָשָׂר
Eleven	{ עָשָׂר	אֶחָד	עֶשְׂרֵה	אֶחָת
	{ עָשָׂר	עֶשְׂתִּי	עֶשְׂרֵה	עֶשְׂתִּי
Twelve	{ עָשָׂר	שְׁנַיִם	עֶשְׂרֵה	שְׁתַּיִם
	{ עָשָׂר	שְׁנֵי	עֶשְׂרֵה	שְׁתֵּי
Thirteen	עָשָׂר	שְׁלֹשָׁה	עֶשְׂרֵה	שְׁלוֹשׁ
Fourteen	עָשָׂר	אַרְבָּעָה	עֶשְׂרֵה	אַרְבַּע
Fifteen	עָשָׂר	חֲמִישָׁה	עֶשְׂרֵה	חֲמִשׁ
Sixteen	עָשָׂר	שֵׁשָׁה	עֶשְׂרֵה	שֵׁשׁ
Seventeen	עָשָׂר	שִׁבְעָה	עֶשְׂרֵה	שִׁבַּע
Eighteen	עָשָׂר	שְׁמֹנֶה	עֶשְׂרֵה	שְׁמוֹנֶה
Nineteen	עָשָׂר	תִּשְׁעָה	עֶשְׂרֵה	תִּשְׁעַ
Twenty	עֶשְׂרִים	Sixty	שִׁשְׁסָה	מֵאָה
Thirty	שְׁלוֹשִׁים	Seventy	שִׁבְעִים	מֵאוֹתַיִם
Forty	אַרְבָּעִים	Eighty	שְׁמֹנִים	אֶלֶף
Fifty	חֲמִשִּׁים	Ninety	תִּשְׁעִים	רִבּוֹא

ORDINALS.

First	רִאשׁוֹן	Fifth	חֲמִישִׁי	Eighth	שְׁמִינִי
Second	שֵׁנִי	Sixth	שֵׁשִׁי	Ninth	תִּשְׁעִי
Third	שְׁלִישִׁי	Seventh	שְׁבִיעִי	Tenth	עֲשָׂרִי
Fourth	רְבִיעִי				

XX. CONSECUTION OF ACCENTS, § 20.

	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.	DISJUNCTIVES. CLASS III.	CONJUNCTIVES.	DISJUNCTIVES. CLASS IV.	CONJUNCTIVES.
PRIMARY SECTIONS.	∴	,	}	,(,s)	∴	,(,)(,) ⁹	}	,(,)(,) _∴
	∴	,						
				∴(,)	∴	∴(,)(,) ⁹		
SECONDARY SECTIONS.			∴	∴	∴(,)	∴(,)(,) ⁹	}	,(,)(,) _∴
			∴					
					∴	∴(,)(,) _∴		
							∴	}
							∴	
UNUSUAL SECTIONS.					∴			
					1		∴ ∴	∴ ∴ ∴ ∴

The accents in parenthesis are liable to be substituted for those that precede them. Thus in the train of Silluk or Athnabh occupying the upper horizontal line of the table, if T'bhír is preceded by one Conjunctive, it will be Darga or Merka; if by two, the second will be Kadhma or Munahh; if by three, the third will be T'lisha K'tanna.

LESSONS IN READING HEBREW

1. THE PREFIXED PARTICLES, §§ 24–28.

In the earlier reading lessons the accents will be but sparingly employed. The tone syllable will be marked when it is not the ultimate; and an occasional disjunctive will be inserted when it is needed as a sign of interpunction or to account for a pausal form, § 19.

בְּפִי־תְּשׁוּדָה : מִיָּם עַד יוֹם : מֵאֶדָם עַד בְּהֶמָּה : אָדָם וּבְהֶמָּה :
הַשֶּׁן וְלֹא אֹרֶךְ : לֶחֶם מִדֶּשֶׁת־שָׁמַיִם : הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְהַכּוֹכָבִים :
מֵעֶרֶב עַד בֹּקֶר : לֶחֶם וּבֶשֶׂר בַּבֹּקֶר וְלֶחֶם וּבֶשֶׂר בָּעֶרֶב : מִבֹּקֶר
לָעֶרֶב : שֶׁמֶשׁ לְאֹרֶךְ יוֹם יָרֵחַ וְכּוֹכָבִים לְאֹרֶךְ לַיְלָה :

2. THE PERSONAL PRONOUNS, § 29.

REMARK 1. The predicate of a sentence may be directly connected with its subject without the verb *to be*, which must be supplied in English, אַתָּה יְהוָה *thou (art) Jehovah*; or the pronoun הוּא of the third person may be used as a copula instead of the verb *to be*, which must be substituted for it in translating, אַתָּה הוּא אֱלֹהִים *thou art God*, see § 67.

2. Property or possession is denoted by the prep. לְ *to, belonging to*, e. g. לַיהוָה הָאָרֶץ *he earth (belongs) to Jehovah*, is *Jehovah's*, לִי הַכֶּסֶּף *the silver is mine*.

3. The preposition בֵּין is repeated before both the objects, between which the interval is indicated בֵּינִי וּבֵינֶךָ *between me and thee*.

אני יהנה : אני אני הוא ואין אלהים עמדי : חי אנכי לעולם :
 האלהים אני : אין כמוה אלהים בשמים ובארץ : האלהים
 בשמים ואפה על-הארץ : הלא אפה הוא אלהים בשמים : העוד
 לכם אה : ועפה לי הם : לי הפסח ולי הזבח : התחת אלהים
 אנכי : ביני ובין ישראל אה הוא לעולם :

3. OTHER PRONOUNS. § 30.

REMARK 4. When a demonstrative pronoun is joined to a noun as an attributive, it follows the noun and both receive the definite article, e. g. היום הזה *this day*, היום *that day*. When it is used as a predicate, the demonstrative stands first and is without the article *זה היום this is the day*, § 71. 1.

הוא וכל-אשר-לו : כל-אשר בבית : המקום ההוא : עד היום הזה :
 לארץ הזאת ולבית הזה : זאת הארץ אשר לכם : זאת אה ביני
 וביני כל-בשר אשר על-הארץ : אין כמוני בכל-הארץ : מי יהנה : מי
 לי בשמים : מי אפה : מי אלה : מי כמוה : מה המה אלה : למי
 אפה ואי מזה אפה : המקום אשר אפה בו קדש הוא : מה הארץ
 אשר הוא בה : אשר בשמים מפעל ואשר בארץ מתחת ואשר בפנים
 מתחת לארץ : לה אני וכל-אשר-לי :

4. PERFECT VERBS. KAL PRETERITE AND INFINITIVES. § 33.

The verbal forms should be analyzed or divided into their significant elements, thus קטלום *ye (m.) killed* is composed of קטל the ground form of the Kal preterite and הם shortened from the 2 m. pl. pron. אתם.

Analyze and translate:—

קטלום, קטלה, קטלו, קטלת, קטל, קטול, קטלנו. קטלת
 קטל, קטלתו, קטלתו.

REMARK 5. Both forms of the infinitive may be used alone; but the construct only is employed with prepositions, § 81. 2, thus לַמְשׁוֹל, לְמַשֵּׁל not לְמַשׁוֹל, לְמַשּׁוֹל.

יְהוָה גִּדְּלָהּ מֵאֵד הוֹד וְהָדָר לְבָשָׁה : אֶת־הַדֹּלֶת סָגְרוּ : ¹הִבְקֵה
 בָּהּ : בָּהֶם דָּבַק : הִבְקִי בָּהּ : לֹא־שָׁמְרוּ אֶת־חֲמֻצָּהּ : יָתֵן לוֹ פֶּסֶף
 וְכָלִים לְשֹׁמֵר : לֹא־מְשַׁלָּה בָּם : שְׂבָחָהּ הָאָרֶץ שֶׁבַת לַיהוָה : שְׁכֵנֶיהָ
 בִּשְׂדֶּה : סָגְרָהּ הַדֹּלֶת וַיִּצְקֶתָ עַל כָּל־הַפְּלִים הָאֵלֶּה : שְׁמֶרְתָּם אֶת־
 הַיּוֹם הַזֶּה : שְׁמֹר אֶת־כָּל־חֲמֻצָּהּ : צִדְקָה לְבִשְׁתִּי : שְׁמֶרְתָּם אֶת־הַשֶּׁבַת
 בִּי קֹדֶשׁ הִיא לָכֶם :

¹ הִבְקֵה is followed by בָּהּ, the usual Hebrew phrase being *to cleave or adhere in*, where the English idiom requires *to cleave to*. Daghesh-forte conjunctive in בָּ, § 13. 4.

² מְשַׁלָּה is also followed by בָּ, where our idiom requires *to rule over*.

5. NIPHAL, PIEL, AND PUAL PRETERITES AND INFINITIVES, § 34.

A figure following a verbal form indicates the number of times it is to be found in the paradigm.

Analyze and translate:—

נִקְטְלָהּ, נִקְטְלוּ, נִקְטְלָהֶם, נִקְטְלוּהֶם, נִקְטְלָהּ, נִקְטְלוּ, נִקְטְלָהֶם, נִקְטְלוּהֶם, נִקְטְלָהּ, נִקְטְלוּ, נִקְטְלָהֶם, נִקְטְלוּהֶם.

נִקְטְלָהּ, נִקְטְלוּ, נִקְטְלָהֶם, נִקְטְלוּהֶם, נִקְטְלָהּ, נִקְטְלוּ, נִקְטְלָהֶם, נִקְטְלוּהֶם, נִקְטְלָהּ, נִקְטְלוּ, נִקְטְלָהֶם, נִקְטְלוּהֶם, נִקְטְלָהּ, נִקְטְלוּ, נִקְטְלָהֶם, נִקְטְלוּהֶם.

REMARK 6. The sign of the definite object אֵת becomes אֶת before grave suffixes and אֹת before light suffixes, § 66. 3, thus אֹתִי, אֶתְכֶם; with the 3 m. s. suffix it is אֹתוֹ, with 3 f. s. אֹתָהּ, § 29. 4.

לֹא נִבְדְּלוּ : נִכְבְּשָׁה הָאָרֶץ לְפָנֵינוּ : קִבְּצָהּ אֶתְכֶם וַיִּקְרָא שְׁמִי בָּם
 וַיִּרְעָתָם בִּי־אֲנִי יְהוָה : סָגַר כָּל־בֵּית : אֶת־אֲלֻעָזָר קָדְשִׁי לְשֹׁמֵר אֶת־

9. When the sign of the definite object precedes the relative, it belongs not to it but to its antecedent understood, see § 30. 3; hence **אֵת אֲשֶׁר** means not *whom* or *which*, but *him who* or *what* equivalent to *that which*.

יוֹסֵף הָיָה וְהוּא מִשְׁלַב בְּכָל־הָאָרֶץ: בַּיּוֹם הַהוּא תִּשְׁבֹּת: מִעָרֵב עַד־עָרֵב
תִּשְׁבֹּתוּ: יוֹם וְלַיְלָה לֹא יִשְׁבֹּתוּ: וְעַתָּה יִהְיֶה שְׁמוֹר אֵת אֲשֶׁר דִּבַּרְתָּ:
תִּשְׁמֹר אֶת־כָּל־הַמִּצְוָה הַזֹּאת: יִהְיֶה שָׁכֵן בְּצִיּוֹן: יִהְיֶה הַשָּׁכֵן בְּצִיּוֹן:
שָׁכֵן בָּאָרֶץ: שָׁכֵנוֹ בְּסָלֵעַ: הַשֹּׁעַר הַזֶּה סָגוּר: וּבָעֵת הַהִיא פְּלִשְׁתִּים
מִשְׁלִים בְּיִשְׂרָאֵל: לֹא־אִמְשַׁל אֲנִי בָכֶם יִהְיֶה יִמְשַׁל בָּכֶם: תִּלְבָּשִׂי שָׂרִי:
כֵּן תִּלְבָּשְׁנָה הַבְּתוּלוֹת:

8. NIPHAL, PIEL AND PUAL FUTURES, ETC. § 37.

Analyze and translate:—

נִקְטָל, הִקְטִיל, הִקְטִילָנָה, הִקְטִילוּ, הִקְטִילִי, תִּקְטָל (2), אִקְטָל,
תִּקְטָל, תִּקְטָלִי, יִקְטָלוּ, תִּקְטָלִי, נִקְטָל, תִּקְטָלָנָה (2).

קָטַל, מִקְטָל, קָטַלָנָה, תִּקְטָלִי, אִקְטָלִי, נִקְטָל, יִקְטָלוּ, תִּקְטָלָנָה (2),
תִּקְטָל (2), יִקְטָל, מִקְטָל, קָטַל, קָטַלִי, תִּקְטָלִי.

REMARK 10. The infinitive with or without the preposition **ל** may be the subject of a sentence, as **לֹא לָהּ לְהַקְטִיר** *to burn incense belongs not to thee* or *it is not for thee to burn incense*.

11. The antecedent of the relative pronoun may often be omitted, thus **הוא אשר** *he is the one who* or *that is the thing which*.

הַבָּדִל מִן הָעֵדָה הַזֹּאת: הַשֹּׁעַר לֹא־יוֹסֵג עַד־הָעָרֶב: הַסֹּגֵר בְּבֵית:
וַיְרִיחוּ מִסְגָּרָתָה: הוּא אֲשֶׁר־דִּבֶּר יְהוָה בָּכֶם אֲמַרְדָּשׁ וְעַל־סָנִי כָל־הָעָם
אֲבָבָד: יָדְעוּ הַגּוֹיִם כִּי אֲנִי יְהוָה מְקַדֵּשׁ אֶת־יִשְׂרָאֵל: לֹא־לָהּ לְהַקְטִיר
לְיְהוָה כִּי לַפְּהִנִּים הַמְּקַדְּשִׁים לְהַקְטִיר: הַשֹּׁמֵר לָהּ סוֹד־דִּבָּר עִם־יַעֲקֹב

משוב עד-רע: השמרו לכם פן-תשכחו את-הברית אשר ברית יהוה
עמכם: אמרתי כי-אבד אתה והנה מינע אתה יהוה מכבוד:

9 a. HIPHIL, HOPHAL, AND HITHPAEL FUTURES, ETC. § 38.

Analyze and translate:—

תתקטלו, נקטיל, אקטל, תקטילי, תקטיל (2), ותקטל, תתקטלנה (2),
תקטלו, תקטלנה, הקטילי, התקטלו, התקטל, מקטל, מקטיל,
מתקטל.

אני ממטיר לכם לחם מן-השמים: חפזנים אלביש וישע: וגם
הפזנים ותקדשו: עתה התקדשו וקדשו את-הבית הזה: ועתה
השכילו: לא-תכרית חסד מעם הבית הזה עד עולם: פה אמר
יהוה אנכי משבית מן-המקום הזה ששון ושמחה: ומליכו אתו על-
כל-ישראל: לא תקריבו אלה ליהוה: המשתחית אתה את כל-
השארית: משחתים אנחנו את-המקום הזה כי-גדלה האצקא לפני
יהוה:

9 b. THE ENTIRE PARADIGM OF קטל.

The figures denote, as before, the number of places in the paradigm represented by the preceding form.

Supply the vowels and translate:—

קטלתן (3), תקטילי (5), קטלנה (2), נקטלחם, קטלו (2),
הקטלת (4), יקטיל, התקטלנו, התקטלנה, התקטלת (2), קטול (2),
הקטלה, אקטיל, הקטלתם (2), הקטל (8), יתקטל, התקטל (4),
יקטילו, הקטילה, הקטילי, תקטלנה (12), קטלנו (3), הקטל (10),
מקטל (3), הקטילו (2), התקטלה, נקטיל, תתקטל (2),
תתקטלו, מקטיל, הקטיל (2), נקטלה, קטלו (5), אקטל (5),
אתקטל, תקטילי, נקטלת (2), תקטלו (5), נתקטל, מתקטל, תקטילו,
התקטלתם: הקטלנה (2), נקטלו, קטלתי (3), יקטל (5), נקטל (7)
תתקטלנה (2), התקטלו (2), הקטלנו (2), נקטלתי, קטילי (2),
נקטלתן, קטלת (6), יקטלו (5), הקטילי, הקטלתן (2),

יִתְקַטְלוּ , קָטַל (11), קָטַלָה (3), נִקְטְלוּ , הִקְטִילָהּ (2), קָטַלְתָּם (3)
הִתְקַטְּלוּ , תִּתְקַטְּלוּ , תִּקְטִיל (2), הִתְקַטְּלוּ , הִתְקַטְּלִי .

10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE AND VAV CONVERSIVE, §§ 40, 41. .

REMARK 12. When a future with Vav Conversive is preceded by a preterite or by any expression referring to past time, it is to be translated as a preterite. And a preterite with Vav Conversive preceded by a future, an imperative or any expression indicating future time, is to be translated as a future, § 79.

13. **לֹא** is the simple negative; **אַל** is used with the future, which takes the apocopated form if it has one, to express the negative imperative **לֹא תִסְגֹּר** *thou shalt not deliver*, **אַל תִּסְגֹּר** *deliver not*.

יִגָּעָה הַיָּד וְתִדְבֹּק הַיָּד אֶל־הַחֹרֶב: יִהְיֶה עֵתָּה בְּרָד וְיִמָּטֵר יְהוָה
בְּרָד עַל־הָאָרֶץ: וּמִרְדְּכִי יָדַע אֶת־הַכֹּל וַיִּקְרַע מִרְדְּכִי אֶת־הַבְּגָדִים
אֲשֶׁר לוֹ וַיִּלְבָּשׁ שָׂק וְנֹאפֵר וַיִּזְעַק זָעָקָה וַתִּשְׁלַח הַמַּלְאָכָה בְּגָדִים
לְהַלְבִּישׁ אֶת־מִרְדְּכִי וְלֹא קָבַל: וְכִרְיַת יְהוָה אֶת־הַגּוֹיִם הָאֵלֶּה וַיִּרְשָׁתָּהּ
אֲתָם וַיִּשְׁבֶּתָּ בָּאָרֶץ: אֶת־אֶהֱרֹן תִּקְרִיב אֶל־הַמִּשְׁכָּן וַיַּחֲצֵתָ אֹהֶל בְּמִים
וַלְקַחְתָּ אֶת־הַבְּגָדִים וְהַלְבַּשְׁתָּ אֶת־אֶהֱרֹן אֶת־הַכֹּהֲנֵת וַלְקַחְתָּ אֶת־הַשָּׂמֶן
וַיִּצַקְתָּ עַל הָרָאשׁ וּמִשַּׁחְתָּ אֹתוֹ: אֶל־תִּשְׁכֵּן עִמָּךְ רַע: קָרֵב עַד־הִנֵּה
וְאִרְבְּרָה: שְׁמֶרֶת־זֹאת לְעוֹלָם:

11. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Third person masc. and fem. sing. of the Kal Preterite.

The forms should be analyzed or divided into their significant elements, and their separate equivalents stated; thus קָטַלְהּ *he killed him* is composed of קָטַל & masc. sing. pret. and הָ for הָהוּ , suffix of 3 masc. sing. with vowel of union

(.), and is equivalent to קָטַל אִתּוֹ; *she killed her* is for קָטַלְתָּהּ which is composed of קָטַלָּה 3 fem. sing. pret., whose termination becomes ך before suffixes, and ה suffix of 3 fem. sing., and is equivalent to קָטַלְתָּהּ אִתּוֹ.

Analyze and translate:—

קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .
קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .

b. The rest of the Kal Preterite.

Analyze and translate:—

קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .
קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .

קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .
קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .
קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .

קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .
קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .
קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .

* This form belongs to the first person of the preterite as well as to the second feminine, although for the sake of brevity it is not repeated in the paradigm.

c. The Piel and Hiphil Preterites.

REMARK 14. When a verb is doubly transitive, either object if a pronoun may be suffixed to the verb, thus קָטַלְתָּהּ means either *he caused him to kill* or *he caused to kill him*; קָטַלְתָּהּ הַלְבַּשְׁתָּם כְּתָנִית *thou hast caused them to put on tunics*, but קָטַלְתָּהּ אֶת־אֶלְעָזָר *thou hast caused Eleazar to put them on*.

Analyze and translate:—

הקטילני , הקטלתי , הקטילני , הקטילני (2) , הקטילני ,
הקטילני , הקטילני , הקטילני , הקטילני (2) , הקטילני ,
קטילני , קטילני , קטילני , קטילני , קטילני , קטילני ,
קטילני , קטילני (2) .

גְּבֻלָּתוֹ , גְּדֻלָּהּ , כְּבוֹדוֹ , כַּבְדָּוְיָהּ , כְּפָדָתוֹ , כְּפָדָתֶיהָ , סִגְרֵי , שְׂכָלָתִים , שְׁכָלָתָהּ , קִנְשָׁתָם , קִנְשָׁתוֹ , קִדְשׁוֹהֶם , הַקִּדְשָׁתִיחַ , הַסְּגִירוֹ , הַכְּרָתִיחַ , הַכְּרָתוֹ (2) , הַשְׁבָּתָם , הַשְׁבָּתִיחַ .

אֵין לָהּ אֵב וְאֵם וּלְקַחָהּ מִרְדְּכָי¹ לֹא לִבָּתִּי וַיִּסְפֹּר לָהֶם חֲמֵן אֶת
כָּל־אֲשֶׁר גָּדְלוֹ הַמֶּלֶךְ׃ הִנֵּה אֲנִי עֹמֵד וּשְׁמִרְתִּיךָ כָּל־אֲשֶׁר הִבְרֵיתִי
לָךְ׃ שְׁלַחְתִּי רָעַב וְחֵיהָ וּשְׁכָלָךְ׃ הַבְּגָדִים וּלְבָשׁ וְחֵץ בַּמִּים וּלְבָשִׁים
וּלְקַח מִן הַדָּם וְנָתַן עַל־הַמִּצְבֵּחַ וּקְדָשׁוֹ׃ הַלְבִּישְׁנִי הַבְּגָדִים׃ הַלְבַּשְׁתִּיו
הַתְּכָנִת׃ הַמִּלְחָמָה הִדְבִּיקְתָּהּ׃ אֶתָּה הִבְדַּלְתָּם לָךְ⁸ כְּאֲשֶׁר דִּבַּרְתָּ אֵלַי
יְהוָה׃⁴

¹ *To himself*, there being no reflexive pronouns in Hebrew, the personal pronouns may be used with a reflexive sense.

² Used adverbially, *how*.

³ See § 30. 3.

⁴ § See 23. 3.

12. FUTURES, ETC., OF PERFECT VERBS WITH SUFFIXES,
§ 42

a. Kal Future.

REMARK 15. Those forms in the Kal future \bar{o} which end with the last radical follow the analogy of יקטיל.

In the Kal future and imperative *a* the vowel of the second radical is not liable to rejection, but is lengthened to Kamets before all the suffixes except the 2 pers. plur. where Pattahh is retained, e. g. *יִשְׁלַחְנִי* not *יִשְׁלַחְנִי* from *יִשְׁלַח*, and *שְׁלַחְנִי* from *שְׁלַח*.

16. Those forms in the various futures and imperatives which have personal endings undergo no change before suffixes, except in the fem. plur. as stated in § 42. 2.

Analyze and translate:—

יִקְטְלֵנִי , יִקְטְלֵנִי (2), יִקְטְלֵנִי , יִקְטְלֵנִי , יִקְטְלֵנִי , יִקְטְלֵנִי .
 יִקְטְלֵנִי , יִקְטְלֵנִי , יִקְטְלֵנִי , יִקְטְלֵנִי , יִקְטְלֵנִי .
 יִקְטְלֵנִי , יִקְטְלֵנִי (4), יִקְטְלֵנִי (2), יִקְטְלֵנִי (2).
 יִקְטְלֵנִי , יִקְטְלֵנִי , יִקְטְלֵנִי , יִקְטְלֵנִי (2).
 יִקְטְלֵנִי , יִקְטְלֵנִי , יִקְטְלֵנִי , יִקְטְלֵנִי (3), יִקְטְלֵנִי .
 יִקְטְלֵנִי , יִקְטְלֵנִי , יִקְטְלֵנִי , יִקְטְלֵנִי .

¹ See § 42. 2.

נִכְרַתְנִי מִהָאָרֶץ : ¹ וַיִּשְׁמְרֵנִי בְּכָל־הַדֶּרֶךְ אֲשֶׁר־הֵלַכְנִי בָּהּ : עֲתָה
 וַיִּבְרָא אֱלֹהֵי־מִלְכָּךְ כִּי לֹא יִמְלֵנִי מִמֶּנּוּ : וַיִּקְדֵּשׁ אֶת־הַמִּשְׁכָּן וְאֶת־
 הַמִּזְבֵּחַ וַיִּמְשְׁחֵם : וַיִּתְּפֹשׂ בַּשִּׁלְמָה וַיִּקְרָעָהּ : אֶת־הַיְּהוּדָה תִּשְׁמְרֵם
 לְעוֹלָם : הַתְּשֻׁבָּה אֲשֶׁה הָעוֹל אֲשֶׁר לָהּ גַּם־אֵלֶּה תִּשְׁפָּחֶנָּה וְאֲנֹכִי לֹא
 אֲשַׁפָּחָהּ : וַיִּמְלֹכוּ אֹתוֹ וַיִּמְשְׁחֻהוּ : יְהוּדָה יִשְׁמְרָהּ מִכָּל־רָע מֵעַתָּה וְעַד־
 עוֹלָם : לָקַח אֶת־פְּלִי־הַפֶּסֶק וַהֲזִיב וַיִּשְׁלַחֵם אֶל־הַמִּלְכָּה ² הַיֹּשֵׁב בְּדִמְשֶׁק :

¹ Translate the future with vav conversive in these and subsequent exercises as though a preterite preceded.

² See Remark 8.

b. Piel and Hiphil Futures.

REMARK 17. In those forms of the Piel future, which end with the last radical, Tsere is shortened or rejected before suffixes as in the 3 masc. sing. of the Piel preterite.

18. Tsere in the Hiphil apocopated future, future with Vav Conversive, and imperative becomes Hhirik before suffixes, e. g. אֶל־תִּשְׁחָה *destroy not*, אֶל־תִּשְׁחֵהוּ *destroy him* (or *it*) *not*.

Analyze and translate:—

יִקְטְלֵנִי , יִקְטְלֵנִי (2), יִקְטְלֵנִי , יִקְטְלֵנִי , יִקְטְלֵנִי , יִקְטְלֵנִי .
 יִקְטְלֵנִי (3), יִקְטְלֵנִי (4), יִקְטְלֵנִי , יִקְטְלֵנִי .
 פִּשְׁטָנִי אֶת־הַפְּתִיחַ אֵלֶיכָה אֶלְבָּשָׁה רִחְצָנִי אֶת־הַרְגָּלִים אֵיכָה
 אֶטְנָסִם : הַבְּדֵל וַיִּבְדִּילֵנִי יְהוָה מִחַיִּים : עַמּוֹ אֲנִי בְּצִוְרָה אֶחְלָצֵהוּ

וְאֶבְרָהִם: וַיִּשָּׁכֶם בַּבֶּקֶר וַיִּשְׁלָחֶהָ: אָמַר אֶל־תַּשְׁחִיתֶהָ כִּי בָרָכָה בִּי:
 רַחֲמִים יִהְיֶה לָּא וְשָׁחִיתָהּ וְלֹא יִשְׁכַּח אֶת־חֲבָרִית אֲשֶׁר יִשְׁבַּע לָכֶם:
 מִה־אָנוּשׁ כִּי תִזְכְּרֶנּוּ וְכָבוֹד וְהָדָר תַּעֲטֶרְהָ וְתַמְשִׁילָהּ בְּכֹל־הָאָרֶץ:
 לָקַח אֹתָהּ וַיַּמְלִיכֶהָ עַל־יִשְׂרָאֵל: וְאֶרְחָצָהּ בַּמַּיִם וְאֶלְבִּישָׁהּ: וְלִבְשָׁהּ
 בְּגָדִים:

c. Infinitive and Imperative.

REMARK 19. The suffix of the 1 pers. sing. is attached to the infinitive in two forms, י expressing the subject of the verb קָטַלְי *my killing* and נִי its object קָטַלְנִי *to kill me*. The remaining persons have but one form, which is used indifferently for the subject or the object, קָטַלְהָ *thy killing* or *to kill thee*, הִקְטִילָהּ *thy causing to kill*, *to cause thee to kill* or *to cause to kill thee*.

Analyze and translate:—

קָטַלְכֶם, קָטַלְם, קָטַלְם, קָטַלְנִי (2), קָטַלְהָ, קָטַלְי, קָטַלְהוּ, קָטַלְהָ,
 קָטַלְנִי (2), קָטַלְנִי, קָטַלְהָ, קָטַלְנִי, קָטַלְהָ, קָטַלְנִי, קָטַלְהוּ, קָטַלְנִי.
¹ קָטַלְי (2), קָטַלְהָ, קָטַלְנִי, קָטַלְכֶם, קָטַלְם, קָטַלְם, קָטַלְי,
 קָטַלְנִי (2), קָטַלְהָ, קָטַלְנִי, קָטַלְהוּ, קָטַלְנִי (2), קָטַלְכֶם, קָטַלְי, קָטַלְהוּ,
 קָטַלְי, קָטַלְי, קָטַלְי, קָטַלְי.

¹ Of the two forms here represented one has a suffix, the other has not.

² Notice the position of the accent.

אָמַרְי, אָמַרְי, אָמַרְהָ, אָמַרְם, שְׁלַחְנִי, שְׁלַחְי, שְׁלַחְי, שְׁלַחְי (2),
 שְׁלַחְנִי (2), שְׁלַחְנִי, שְׁלַחְנִי (2), שְׁלַחְהָ, שְׁלַחְם, שְׁלַחְו, שְׁמַרְנִי (2),
 שְׁמַרְם, שְׁמַרְם, שְׁמַרְהָ, שְׁמַרְי.

REMARK 20. The copulative ו is sometimes employed in Hebrew to connect an action with the time of its occurrence, where no connective is required in English. In such cases we may use *then* as its equivalent or better still leave it untranslated. Thus *in my gathering Israel*

וְנִקְדָּשְׁתִּי בָם *then shall I be sanctified in them or when I gather Israel, I shall, etc.*, § 89. 2 (2).

וְשָׁמַע הָעָם בְּדַבְרֵי עֲמֹן: וַיִּשְׁמַע יְהוָה¹ בְּדַבְרָם לִי: עָתָה
בְּבִלְתִּי נָא לָגֵד יִשְׂרָאֵל: אֵתָה דַּבְרָתְ אֱלֹהֵימָקוֹם הַזֶּה לְהַכְרִיתוֹ:
מִשְׁחֹו אֲתָם: מִשְׁחֹהוּ בִּירוֹזָה הוּא: קִבְּצָנִי מִן־הַגּוֹיִם: בְּקִבְצִי אֲתִי
יִשְׂרָאֵל מִן־הַגּוֹיִם² וְנִקְדָּשְׁתִּי בָם וְהִדְעִי הַגּוֹיִם כִּי־אֲנִי יְהוָה¹ בְּהַקְדָּשִׁי
בָּלָם: וַיִּמָּשַׁח אֹתוֹ לְקִדְשׁוֹ: וַיַּבְרֵל אֶהֱרֹן לְהַקְדִּישׁוֹ לְהַקְטִיר לִפְנֵי
יְהוָה:

¹ The initial aspirate has Dagghesh-lene as though the preceding word were אֲנִי § 23. 3.

² The accent would be thrown upon the ultimate by Vav Conversive, § 17. 6, but for the following monosyllable, § 18.

13. GENDER AND NUMBER OF NOUNS, §§ 43–45.

REMARK 21. Attributive or qualifying adjectives follow the noun to which they belong, and agree with it not only in gender and number but also in definiteness, that is to say, they receive the article if the noun is definite, *הָאֶבֶן הַגְּדוֹלָה a great stone, the great stone*, § 70. 2.

22. When a demonstrative and an adjective qualify the same noun the demonstrative stands last *הָאֵלֹת הַגְּדוֹלוֹת these great signs*, § 71. 2.

23. Predicate adjectives do not receive the article even though the noun is definite; their usual place is before the noun, but they *may* also stand after it *הָאֶבֶן הַגְּדוֹלָה or הַגְּדוֹלָה הָאֶבֶן the stone is great*, § 70. 3.

24. Comparison is expressed by the preposition מִן § 72. 1, *הַקְטָנָה מִמֶּנָּה thy sister young from thee*, i. e. *younger than thou*; *אֲגִדֵּל מִמֶּנָּה I will be greater than thou*

שְׁמִינִם תִּקְדָּשִׁים¹ וְאֶרֶץ תִּקְדָּשָׁה: גֵּוִים רַבִּים וּמַלְכִּים גְּדוֹלִים: וְהָיָה
בָּאָר בַּשָּׂדֶה וְהָאֶבֶן גְּדוֹלָה עַל־הַבְּאֵר: שְׁלָמָה תִּקְדָּשָׁה: הַתְּאֵמִים הַטְּבוֹת

טבות מאד והרעות רעות מאד: אלה המלכים אשר מלכו בארם לפני מלך-מלך לישראל: את כל-המלכים האלה לכד: ² על-מה דבר יהוה ³ עלינו את כל-הרעה הגדולה הזאת: ויהוה השליך עליהם אבנים גדולות מן-השמים: הארץ הטובה אשר יהוה נתן לה: עיר גדולה גבעון והיא גדולה מן-העיר:

* Vowel of the noun assimilated to the preceding Kamets as after the article, § 25. 3. a.

² Upon what ground, i. e. for what reason, why.

³ Upon us or against us.

14. THE CONSTRUCT STATE, §§ 46, 47.

REMARK 25. Nouns in the construct before a definite noun (including proper nouns) are themselves definite, § 69. 1, מקום *a place*, but הארון מקום *the place of the ark*; יהוה ארון *the ark (not an ark) of Jehovah*.

26. Nouns in the construct state do not receive the article; they are rendered definite by prefixing the article to the governed noun, § 75. 5, איש אלהים *a man of God*, איש האלהים *the man of God*.

27. Adjectives or demonstratives qualifying a noun in the construct state do not follow it immediately, but are placed after the governed noun, § 75. 4, יום יהוה הגדול והנורא *the great and dreadful day of Jehovah*.

28. When the subject consists of two or more nouns in the singular connected by the conjunction *and*, the predicate is commonly put in the singular if it precedes the subject, and in the plural if it follows, § 86.

בניי הכרובים: ארון אלהי ישראל: ארון ברית יהוה: כל כלי בית האלהים הגדלים והקטנים: ברכבי השמים: הן ליהוה השמים ושמי השמים הארץ וכל-אשר-בה: הקל קל העקב והידים ידי עשו: תכבדני חית השדה: אתה המלכתני על-עם רב בעפר הארץ: ויגדל המלך מכל מלכי הארץ: ושב דוד בשדה פלשתים: וישבחו את-יהוה וימפר

אֵהֶם בֵּיר מֶלֶךְ אָדָם: הֲלֹא טוֹב אֲבָנָה וּפְרָפֶר נְהָרוֹת הַמָּשֶׁק מִכָּל מִימֵי
יִשְׂרָאֵל הֲלֹא-אֶרְחֹץ בָּהֶם וְטָהַרְתִּי:

23. 1. אַמְנָה קָרָה

¹ The construct of מִיָּמִים, a reduplication of the more usual form מִימֵי.

15. NOUNS WITH SUFFIXES, § 49.

REMARK 29. The prepositions אַחֵר *after*, אֶל- *to*, עַל *upon* and a few others take the suffixes belonging to plural nouns, § 66. 2, e. g. אַחֵרִי not אַחֲרִי *after me*.

30 The article before יוֹם *day* limits it to the present, that which is now passing, הַיּוֹם *to-day*, § 68. 3.

אֶת-מִצּוֹתָיו הַשְּׁמֹרֹה וּבְקִלּוֹ ¹תִּשְׁמְעֵהוּ וְבוֹ ²תִּדְבָּקוּן: אֵתָה אֶת-בְּרִיתִי
תִּשְׁמֹר אֵתָה וְזִרְעָה אַחֲרֶיהָ: אֲבָד תֵּאבְדוּן אֶת-כָּל-הַמִּקְמוֹת אֲשֶׁר
עָבְדוּ-³שָׁם הַגּוֹיִם אֲשֶׁר אִתָּם יְרֻשִׁים אִתָּם אֶת-אֱלֹהֵיהֶם וְנִתְּצָתָם אֶת-
⁴מִזְבְּחֹתָם וְשִׁבְרֹתָם אֶת-מִצְבְּחָתָם וְאֲשֶׁרֵיהֶם תִּשְׁרְפוּן בָּאֵשׁ וְאֲבָדְתָם אֶת-
שָׁמֶם מִן-הַמִּקְוֹם הַזֶּה: וְהָיָה אֲנִכִּי הוֹלֵךְ הַיּוֹם בְּדֶרֶךְ כָּל-הָאָרֶץ וַיִּדְעָתָם
כָּל-לִבְבָבָם וּבְכָל-נַפְשָׁם כִּי לֹא נָפַל דְּבַר אֶחָד מִכָּל הַדְּבָרִים הַשּׁוֹבִיִּים
אֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵיהֶם ⁵עֲלֵיהֶם:

¹ שְׁמַע may take a direct object, or as in this instance be followed by בְּ

² See Lesson 4, note 1; also § 39. 3.

³ § 30. 3.

⁴ The 3 plur. suf. with fem. plur. nouns may be either ׁ or יָהֶם ..

⁵ Upon the subject of, *concerning*.

16. PE GUTTURAL VERBS, § 53.

Translate and give the corresponding forms of the perfect verb קָטַל:—

עֲמַדְתָּם, תִּעַמְדוּ (2), תִּעַמְדוּ, נִעַמְדוּ, אֲעַמְדוּ, עָמַד (2), תִּחַזְקוּ,
יִחַזַּק, תִּחַזְקֶנָּה, תִּחַזְקוּ, אֲכַל.

הָעִמְדוּ, הָעִמְדוּנִי, נִעְמִידָהּ, תִּעְמִידוּם, הָעִמְדָהּ, תִּעְמִדְתָּהּ,
נִעְמַד

REMARK 31. When the subject consists of two nouns in the relation of the construct state, the predicate commonly agrees with the first as the principal noun; but it may agree with the second if this conveys the main idea. The latter is almost always the case when the first noun is *נָהַךְ*, e. g. *יִהְיֶה כָּל־הַמַּיִם* *all the waters shall be turned*.

32. If a predicate refers to two words of different persons it will be put in the second in preference to the third, and in the first in preference to either of the others. § 86. 3.

33. Nouns are sometimes put in the construct state before a following clause, § 75. 3, as *מָקוֹם אֲשֶׁר* *the place which* or *where*, etc.

וַיִּהְיֶה יְהוָה אֱלֹהֶיהָ לָהּ אֶת־הַקֶּלֶה לְבָרָכָה כִּי אֲהַבָּהּ יְהוָה : הַשֹּׁמֵשׁ
יִהְיֶה לְחֹשֶׁךְ. וַהֲיִרְחָ לָהֶם : וַיִּהְיֶה כָּל־הַמַּיִם לָהֶם : אֲנֹכִי וּבִיתִי נֶעְבֵּד
אֶת־יְהוָה : עֲזַבְתֶּם אֶת־יְהוָה וַיַּעֲזֹב אֶתְכֶם : וַיִּמְטֵר עֲלֵיהֶם מִן הַשָּׁמַיִם
וַיִּנְאֲקֶלָה אֶת־הַמֶּן : וַיֹּאמֶר אִישׁ־אֱלֹהִים אֶל־הַמֶּלֶךְ לֹא אֶכֶל לָהֶם בַּמָּקוֹם
הַזֶּה : כָּל־עַמּוּתִי תֹאמְרֵנָה יְהוָה מִי כְמוֹתָ : — בַּמָּקוֹם אֲשֶׁר־יֹאמֶר לָהֶם
לֹא־עָמִי אַתֶּם יֹאמֶר לָהֶם בְּנֵי אֱלֹהִי : וַעֲתָה אֱלֹהֵי יִשְׂרָאֵל¹ יִגְאָלֵנוּ
²דְּבָרֶיהָ אֲשֶׁר דִּבְרָתָה לְעַבְדָּהּ דָּוִד אָבִי :

דְּבָרֶיהָ קרי

¹ The future followed by *נָא* has the force of a petition or request.

² State the form and meaning of both the K'ri and K'thibh, and which reading yields the more exact grammatical agreement.

17. AYIN GUTTURAL VERBS, § 54.

Translate and give the corresponding forms of קָטַל:-

גָּאֵל (2), גָּאֵל, גָּאֵל, גָּאֵל, גָּאֵל, גָּאֵל, גָּאֵל, גָּאֵל, גָּאֵל, גָּאֵל,
גָּאֵל, גָּאֵל, גָּאֵל, גָּאֵל, גָּאֵל, גָּאֵל, גָּאֵל, גָּאֵל, גָּאֵל, גָּאֵל,
גָּאֵל, גָּאֵל, גָּאֵל, גָּאֵל, גָּאֵל, גָּאֵל, גָּאֵל, גָּאֵל, גָּאֵל, גָּאֵל.

כָּרַךְ וַיְבָרְכֶה יְהוָה בְּאֶרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיהָ נָתַן לָהּ : כָּרַךְ נַפְשִׁי
אֶת־יְהוָה אֱלֹהֵי כָל־גְּמוּלָתִי : אֲבָרְכָה וְאֶגְדֹּל שְׁמִי וְאֲבָרְכָה מְבָרְכֶיהָ

וַיְבָרְכוּ בָּהּ כָּל גִּיְרֵי הָאָרֶץ: וַיֵּדְעוּ אֶת אֲשֶׁר־תִּבְרַךְ מִבְּרָכָה: וַעֲתָה
 בָּרַךְ אֶת־בֵּית עֲבֶדְךָ וּמִבְרַכְתְּךָ וּבְרָךְ לְעוֹלָם: זָעַקוּ אֵלַי וְלֹא אֲשַׁמֵּעַ
 אֲלֵיהֶם: וַיִּזְעַקוּ אִישׁ אֶל־אֱלֹהָיו: אֲנִי־שָׁנֹנוּ מִן־הָאָרֶץ: טָחֲנוּ אֶת־כָּל־
 בֵּית יְהוָה וְאֶת־הַמִּזְבֵּחַ וְאֶת־כָּל־כְּלָיו: וַיִּטְהְרוּ הַכְּהֹנִים וַיִּטְהְרוּ אֶת־
 הָעָם: אָמַר אֲלֵיהֶם רִמְזָה וְטָהָר:

18. LAMEDH GUTTURAL VERBS, § 55.

Translate and give the corresponding forms of קָטַל:—

שָׁלַחַת, שָׁלַחַ, שָׁלַחַ, אֲשָׁלַח, נִשְׁלַחַ, נִשְׁלַחַ, שְׁלַחַ, וְשָׁלַחַ, הִשְׁלַחַ
 נִשְׁלַחַ, מִשְׁלַחַת, שְׁלַחָהּ, שְׁלַחָהּ, שְׁלַחָהּ, שְׁלַחָהּ, וְשְׁלַחָהּ.

REMARK 34. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural, § 85. 7.

נָתַן זָרַע לְזָרַע וְלָחֶם לָאֵכַל: בִּבְקָר זָרַע אֶת־זֶרְעָה: אֶל־תִּנְוַע שָׁמָּה
 אֶת־כָּל־הָעָם: מִי־יִזְרַע מִה־שׁוֹב לְאָדָם: וַיֵּדְעַת פִּי יְהוָה שְׁלַחָהּ אֲלֵיהֶם:
 וַיֹּאמְרוּ אֵלָיו הִי־דַעַת כִּי הַיּוֹם יְהוָה לָקַח אֶת־יְאֹדָה מֵעַל רֹאשָׁהּ
 וַיֹּאמֶר גַּם אֲנִי יָדַעְתִּי: אֲתִי שְׁכַחְתִּי: תִּלְקַח אֶת־בֵּית הַמֶּלֶךְ: אֶל־נָא
 חֲמִנֵעַ מִהֶלֶךְ אֵלַי כִּי כִבֵּד אֶבְרָהָהּ מְאֹד: הִלּוּךְ הִלְכוּ הָעַמִּים לְמִשְׁחָה
 עֲלֵיהֶם מֶלֶךְ וַיֹּאמְרוּ לְזֹרֵת מְלוֹכָה עֲלֵינוּ: אִזּוֹ תִּפְסָקְהֶנָּה עֵינֵי עוֹרִים
 וְאִזְנֵי³ חֲרָשִׁים תִּפְתָּחְהֶנָּה: אֶקְרַע אֶת־הַמַּמְלָכָה מִבֵּית דָּוִד: קָרְעוּ לְבָבְכֶם
 וְאֶל־בְּגֵדֵיכֶם:

* מלכה קרי

¹ The plural of אָדָם is often used, as it is here, in a singular sense.

² בָּקָה is applied specifically to opening the eyes; פָּתַח is the general term for opening, and is applied to anything whatever.

³ חֲרָשִׁים is for חֲרָשִׁים and consequently does not lose its Tsere in the plural.

19. PE HUN VERBS, § 56.

Translate and give the corresponding forms of קָטַל.

אָנַשׁ, נָאֵשׁ (2), נָאֵשׁ, גָּשָׁה, נָגַשׁוּ, נָגַשְׁתָּ, תִּנְגַּשְׁתָּ, גָּשׁ, נָגַשׁ.

REMARK 36. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects, § 85. 6, *מְבֹרָכָהּ בְּרוּךְ* *blessed is every one of those blessing thee.*

37. The conjunction *ו* may be used to introduce the apodosis or second member of a conditional sentence, § 89. 1, *if thou wilt not, etc., וְדָבָרְךָ then shall cleave to thee, etc.*

אֲרִיָּה אָרוּר וּמְבֹרָכָהּ בְּרוּךְ: אֲשֶׁר תֹּאֵר יוֹאֵר: לֹא תֹאֵר אֶת־הָעָם
כִּי בְרוּךְ הוּא: אִם-לֹא תִשָּׁמַע בְּקוֹל יְהוָה אֱלֹהֶיהָ לִשְׁמֹר אֶת־כָּל-
מִצְוֹתָיו וְדָבָרְךָ בָּהּ כָּל־הַקְּלָוֹת הָאֵלֶּה: אָרוּר אֶתָּה בְּעִיר וְאָרוּר אֶתָּה
בְּשׂוּדָה: וַיֹּאמֶר גָּלוּ אֲבָנִים גְּדֹלוֹת אֶל־פִּי הַמַּעְרָה: גוֹל עַל־יְהוָה
הַרְקָה: הִחֵל לַמַּהֲרָ אֶת־יְהוּדָה מִן־הָאֲשֵׁרִים וַיִּנְתְּצוּ אֶת מִזְבְּחֹת
הַבָּעֲלִים וְהָאֲשֵׁרִים שָׁבַר ¹ וַהֲדָק וַעֲצָמוֹת כְּהָנִים שָׂרָף עַל־מִזְבְּחוֹתָיִם:
אִם מְדַרְעַ הַיְּהוּדִים מְרַדְּכִי אֲשֶׁר הִחֲלוֹת לִנְפֹל לְפָנָיו נָפֹל תָּפֹל
לְפָנָיו: הַיּוֹם הַזֶּה אֶחָל גְּדֹלָה בְּעֵינֵי כָל־יִשְׂרָאֵל:

¹ י. e. Yodh superfluous; according to the Masoretic direction, therefore, it is to be neglected in reading the word.

¹ With Pattahh in the ultimate in place of Tsere.

21. PE YODH VERBS, § 58.

Translate and give the corresponding forms of קָטַל:

יָשַׁב, נָשַׁב, שָׁבַת, שָׁב, שָׁבַתָּה, תִּשָּׁבְנָה, נוֹשַׁב, נוֹשַׁב, נוֹשֵׁב, נוֹשֵׁב, נוֹשֵׁב,
יָשַׁב, הוֹשִׁיבוּ, הוֹשִׁיבוּ (2), יָבַשׁ, יָבַשׁ, תִּיבְשׁוּ, אִיבֵשׁ, שָׁבַתוּ,
שָׁבַתְכֶם, אוֹשִׁיבָהּ, יוֹשִׁיבוּם, הוֹשִׁבְתִּיהָ.

REMARK 38. The interrogative *ה* is employed in simple direct questions, *הֲאֵחָיָה* *shall I live?* in indirect questions *אִם* is *mc. & usual*; *inquire* *אֵחָיָה* *אִם whether I shall live.*

39. In a disjunctive question, direct or indirect, the first member is introduced by *ה* and the second by *אִם*, *e. g.*, *הֲתִשָּׁמַר מִצְוֹתָיו אִם-לֹא* *wilt thou keep (or in dependence*

on a previous verb, [*to know*] *whether thou wilt keep his commandments or not?*

הוֹנֵעֶתֶם יְהוָה בְּדִבְרֵיכֶם וְאִמְרָתֶם בְּמַה הוֹנֵעֵנִי בְּאִמְרָתְךָ אֵלֹהֵי
 אֱלֹהֵי הַמִּשְׁפָּט: ¹ וְזָכַרְתָּ אֶת־כְּלִי־הָרֶקֶת אֲשֶׁר הוֹלִיכָה יְהוָה אֶל־יָדֶיךָ
 בַּמִּדְבָּר ² לָדַעַת אֶת־אֲשֶׁר בָּלָבָבָה הִתְשַׁמֵּר מִצֻּחוֹ אִם־לֹא: וְאָתָּה בְּנִי
 דַּע אֶת־אֱלֹהֵי ³ אֲבִיךָ וְעִבְדֶּהוּ: דָּעוּ כִּי לֹא יִפֹּל מִדְּבַר יְהוָה ⁴ אֲרֻצָּה
 אֲשֶׁר־דָּבַר יְהוָה עַל בֵּית אֶהָאֵב: תִּדַּע כִּי אֵין כָּמֹנִי בְּכָל־הָאָרֶץ: לֹא
 הוֹדַעְתָּ אֶת־עֲבָדֶיךָ מִי יֵשֵׁב עַל־פֶּסֶא אֲדֹנֶיהָ־מִלָּן אֲחֵרָיו: וַיִּבְרָכֶם
 וַיִּשְׁלַחֶם וַיִּלְכֹּד אֶל־אֶהָלֵיהֶם: וְהוֹרִישׁ יְהוָה אֶת־כְּלִי־הַגֹּזִים הָאֵלֶּה
 מִלִּפְנֵיכֶם וַיִּרְשָׁתֶם גִּזְיִם גְּדֹלִים מִכֶּם:

מצותיו קרי

עבדך קרי

¹ Pret. with Vav Conversive.

² § 52. 1.

³ § 50. 2.

⁴ § 48. 1.

22. AYIN VAV AND AYIN YODH VERBS, § 59.

The Piel of קים means *to raise*: the Niphal, which is not in use, may in this exercise be rendered *to be risen*.

Translate and give the corresponding forms of קָטַל:

קָם (2), קִים (2), קָמְנָה, קָמְנִי, תְּקוּמִינָה (2), נְקוּמוֹתָם, נְקוּמוֹהֶם, וְקוּמוּ,
 נְקוּמוּ, נְקוּם (2), נְקוּם, נְקוּמָה, נְקוּמִים, נְקוּמוֹנִי, קוּמְמוֹ (3),
 קוּמְמֵתָם (2), תְּקוּמְמֵנָה (2), תְּקוּמְמֵנָה (2), מְקוּמִם, קוּמוּ, קוּמִי,
 קוּמִי, קוּמוּ, קוּמְמָה.

הִקְיִמוּ, הִקְיִמוּ, יָקִים, יוּקָם, הִקְיִמוּתִי, תְּקַמְנָה, מְקִים, אָקִים
 יִתְקוּמִים, לָבוּ, רִיבֹותִי, לָרִיבִי, רִיב (3), לָרִיבִי (2), הִקְיִמוּתוֹ,
 מְקִימָה, יִקְיֵמָה, יִקְיֵמֵנִי (2).

REMARK 40. When the predicate precedes its subject, it sometimes prefers a primary to a secondary form, that is to say, it may be put in the masculine instead of the feminine and in the singular instead of the plural, § 55. 1.

41. The conjunction ו may be emphatically used between a noun placed absolutely and the clause to which it relates § 89. 2, *the blessing וְנִתְּנָה it shall even be given*, etc.

42. A present action conceived of as unfinished and continuing in the future is expressed by the future tense, § 78. 2, *מֵאֵן תָּבוֹא* whence art thou coming? the action being regarded as still continuing, whereas in *מֵאֵן בָּאתָם* whence have you come? the action is viewed as at an end.

לֹא תָשׁוּב בְּדֶרֶךְ אֲשֶׁר הִלַּכְתָּ: שׁוּבוּ אִישׁ לְבֵיתוֹ: וְלָקַם וְהִלֵּךְ וְיָשָׁב לְמִקְוָמוֹ: אַתָּה וְיִבְנוֹתֶיךָ תֵּשְׁבִינָה לְקִדְמָתְכֶן: הִנֵּה אֲנִי אֲנִי עִמָּךְ וְשִׁמְרָתִיךָ כָּל־אֲשֶׁר-תִּלְךָ וְהִשְׁבִּיתִיךָ אֶל-הָאָדָמָה הַזֹּאת: וְיִשְׁלַחוּ אֶל-יְדֹשְׁבֵי הָעִיר לֵאמֹר הִשְׁבוּ פְלִשְׁתִּים אֶת-אֲרוֹן יְהוָה: וַיִּקְרְבוּ וַיִּמְרְדּוּ לְמוֹת: אֲלֵי אֲשֶׁר תִּלְכִּי אֵלָיו וּבְאֲשֶׁר תִּלְכִּי אֵלָיו עִמָּךְ עִמִּי וְאֶל-הַיָּדָה אֲלֹהֵי בְּאֲשֶׁר תָּמוּתִי אָמוּת וְשֵׁם אֶקְבֹּר: אֵנָּה תִלְךָ וּמֵאֵן תָּבוֹא: וְעַתָּה הִבְרַחָה הַזֹּאת אֲשֶׁר הֵבִיא שְׁפָחָתָךְ לְאֹדְנִי וְנָתַתָּה לְנַעֲרִים הַמְתַּחֲלָכִים בְּרַגְלִי אֲדֹנִי:

§ 50. 1.

² Supply the noun "place" as the antecedent of the relative, which is itself governed by a preposition not expressed. Complete the Hebrew sentence by supplying the ellipsis in both cases. See § 30. 3.

23. LAMEDH ALEPH VERBS, § 60.

The Piel of מָצָא may for the sake of distinction be rendered *to find out*.

Translate and give the corresponding forms of קָטַל:—
יִמָּצֵא, תִּמָּצְאָנָה (2), נִמָּצְאוּם, נִמָּצְאָה (3), מִצְאָת, הַמִּצְאָת,
תִּמָּצְאָנָה (2), תִּמָּצְאָנָה (2), מִצְאָנִי, מִצְאָנָה, אִמָּצְאָהּ, יִמָּצְאָהּ.

REMARK 43. The verb מָלֵא takes a direct object in the Kal *to be full of* anything, and in the Niphil *to be filled with* anything; in the Piel *to fill* something *with* something, it may have two objects.

וַיִּקְרָא יְהוָה אֶל-שְׁמוּאֵל וַיֹּאמֶר הִנְנִי וַיִּרְץ אֶל-עֲלִי וַיֹּאמֶר הִנְנִי בִּי-קְרָאתָ לִּי וַיֹּאמֶר לֹא-קְרָאתִי שׁוּב שֹׁכֵב בְּהִלְךָ וַיִּשְׁכַּב: קִים קְרָא אֶל-אֱלֹהֶיהָ: וַתֹּאמֶר אֲלֵיהֶן אֶל-תִּקְרָאנָה לִּי נַעֲמִי קְרָאנִי לִי מְרָא: וּמִלֵּאתִי אֶת-הַכִּיּוֹת הַזֶּה כְּבוֹד: וַתְּבָאנָה וַתִּמְלֵאנָה אֶת-הַקְּדֻשִּׁים: הִנֵּה

מִים בָּאִים מִדֶּקֶךְ אָדָם וְתִמְלֵא הָאָרֶץ אֶת־הַמֵּיִם : אֲנִי יְהוָה אֲשֶׁר
הוֹצֵאתִיךָ מֵאֵינֶר כְּשָׂדִים¹ לָתֵת לָךְ אֶת־הָאָרֶץ הַזֹּאת : לֵב טָהוֹר בְּרָא־לִי
אֱלֹהִים :

¹ See § 18.

24. LAMEDH HE VERBS, § 61.

גָּלָה in Kal means *to reveal*, i. e. to uncover a secret, in Piel *to uncover*, in Hiphil *to exile*, i. e. to uncover or strip a land of its inhabitants, in Hithpael *to uncover one's self*.

Translate and give the corresponding forms of קָטַל:—

גָּלָה, גָּלָה, גָּלְתָה, גָּלִינוּ, גָּלוּר, גָּלוּת, נִגְלָה (2), נִגְלָה, תִּגְלֵר,
נִגְלִיתָם, גָּלִינָה, גָּלוּ, גָּלוּ, גָּלוּ, גָּלוּת, תִּגְלֵר, מִגְלָה, מִגְלָה,
הִגְלָה (2), הִגְלִית, הִגְלָה, אִגְלָה, יִתְגְּלָה, הִגְלָם, יִגְלָם, יִגְלָה,
יִגְלָם.

מִי הָאִישׁ אֲשֶׁר בָּנָה בֵּית־חֹדֶשׁ יִלָּךְ וְיָשֹׁב לְבֵיתוֹ פְּנֵי־מוֹת בְּמִלְחָמָה:
הָאֲמָנִים יָשֹׁב אֱלֹהִים עַל־הָאָרֶץ הַזֶּה הַשְּׂמִימִים וְשְׂמִי הַשְּׂמִימִים לֹא יִכְלָלֶנָּה
אֶה בִּירְהוּבֵת הַזֶּה אֲשֶׁר בְּנִיתִי : וְיִהְיֶה כְּכֹלֹת שְׁלֹמֹה לְבָנוֹת אֶת־בֵּית
יְהוָה¹ וְיִירָא יְהוָה אֶל־שְׁלֹמֹה שְׂבִית כְּאֲשֶׁר נִרְאָה אֵלָיו בְּגִבְעוֹן : וְיִבֶן
שָׁם הָרֹד מִזְבֵּחַ לַיהוָה וְיַעַל עֹלוֹת : הַמִּשָּׁה אֲשֶׁר־עָלִיתָ שָׁם לֹא תִרֹד
מִמֶּנָּה² כִּי מוֹת תָּמוּת : אַעֲשֶׂה אֹתָהּ לְגוֹי־גֹדוֹל : יַעֲשׂוּ אֶת כָּל־אֲשֶׁר צִוָּה
יְהוָה : לֹא נַעֲשֶׂתָה תַּחַת כְּלֵי־הַשְּׂמִימִים כְּאֲשֶׁר נַעֲשֶׂתָה בִּירוּשָׁלָּם :

¹ See Remark 20, Lesson 12.

² כִּי *for*; or it may be translated *but*, to which it is often equivalent after a negative.

³ The feminine in the sense of the neuter.

25. NUMERALS, § 65.

REMARK 44. In stating dates cardinal numbers are commonly used for the year and day, and ordinals for the month.

45. The age of persons is idiomatically expressed by the words בֶּן *son* or בַּת *daughter* prefixed to the term of

their life, thus בן־שְׁמֹנֶה שָׁנָה *son of eight years i. e. eight years old*.

See also the rules in § 73.

שְׁלֹשָׁה יָמִים : שְׁשֶׁה בָּנִים : חֲמִשִּׁים אִישׁ : שְׁלֹשׁ אָנָשִׁים : אַרְבָּעָה
מְלָכִים : שִׁבְעָה כְּהֻנִּים : שְׁשֶׁה הֶדְשִׁים : שְׁשֶׁת יָמִים : שְׁנֵי נַעֲרָיו : חֲמִשָּׁה
חֲמֻלָּהִים : שִׁבְעַת הַיָּמִים : שְׁלֹשׁ הָעָרִים : שֵׁשׁ כְּנָפִים : עָרִים שְׁתֵּים :
שְׁתֵּים נָשִׁים : עָרִים אַרְבָּעִים וּשְׁמֹנֶה : אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה :
יָמִים שְׁלֹשׁ : שְׁלֹשׁ דְּרָכִים : בֶּן־שְׁמֹנֶת יָמִים : בְּתֻלְשָׁעִים שָׁנָה : בֶּן־
שְׁלֹשִׁים שָׁנָה דָּוִד בְּמָלְכוֹ : הוּא וּשְׁתֵּי בְּתוּרָיו : שְׁלֹשָׁה ¹ אֱלֹהֵי בְּנֵי־נֹחַ :
שְׁנַיִם עָשָׂר אָנָשִׁים : שְׁתֵּים עָשָׂר הָאָבִיבִים הָאֵלֶּה : שְׁתֵּים וּשְׁמוֹנִים
שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה : שְׁלֹשׁ וְעֶשְׂרִים אֵלֶּף שְׁלֹשָׁה וּשְׁבַעִים וּמֵאוֹתָם :
בְּשֵׁנַת שְׁתֵּים בַּחֹדֶשׁ הַשְּׁשִׁי בְּיוֹם אֶחָד לַחֹדֶשׁ : בְּשֵׁנַת אַרְבַּע בְּאַרְבָּעָה
לַחֹדֶשׁ הַתְּשִׁיעִי : בְּשְׁלֹשִׁים שָׁנָה בְּרַב־עֵי בַחֲמִשָּׁה לַחֹדֶשׁ : בְּשֵׁנַת הַתְּשִׁיעִית
לְמָלְכוֹ בַּחֹדֶשׁ הָעֲשִׂירִי בְּעָשׂוֹר לַחֹדֶשׁ : בְּיוֹם עָשָׂרִים וְאַרְבָּעָה ² לַעֲשָׂתִי
עָשָׂר חֹדֶשׁ : וַיִּנְתָּם חֲמִישִׁית לַפָּרָעָה : רַב־עִיַת הַיּוֹם : שְׁלִישִׁית הַשָּׁקָל :
עֲשִׂירַת הָאָפָה :

¹ Observe the distinction between the predicate and the attributive.

² § 65. 3.

THE END OF THE DELUGE. GENESIS 8, 1-9.

וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ וְאֶת כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה אֲשֶׁר אִתּוֹ
בַּתִּבָּה וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל־הָאָרֶץ וַיָּשֹׁבוּ הַמַּיִם : וַיִּסְכְּרוּ מַעְיָנֹת
תְּהוֹם וַאֲרָבַת הַשָּׁמַיִם וַיִּכָּלֵא הַנֶּשֶׁם מִן־הַשָּׁמַיִם : וַיָּשֻׁבוּ הַמַּיִם
מֵעַל הָאָרֶץ הַלֵּוֹךְ וַשׁוּב וַיִּסְכְּרוּ הַמַּיִם מִקְצֵה חֲמִשִּׁים וּמֵאָה יוֹם : וַתִּזַּח
הַתִּבָּה בַּחֹדֶשׁ הַשְּׁבִיעִי בִּשְׁבַע־עָשָׂר יוֹם לַחֹדֶשׁ עַל הָרִי אָרָרַט : וְהַמַּיִם
הַיֵּה הַלֵּוֹךְ וַחֲסֹר עַד הַחֹדֶשׁ הָעֲשִׂירִי בְּעָשִׂירִי בְּאַחַד לַחֹדֶשׁ נִרְאִי רֹאשִׁי
הַהָרִים : וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וַיִּפְתַּח לִנֹּחַ אֶת־חַלּוֹן הַתִּבָּה אֲשֶׁר עָשָׂה :
וַיִּשְׁלַח אֶת־הָעֶרֶב וַיֵּצֵא יְצוֹא וַשׁוּב עַד־יִבְשַׁת הַמַּיִם מֵעַל הָאָרֶץ : וַיִּשְׁלַח
אֶת־הַיּוֹנָה מֵאִתּוֹ לִרְאוֹת הַקִּלּוֹ הַמַּיִם מֵעַל פְּנֵי הָאֲדָמָה : וְלֹא־מָצְאָהּ
חַיֹּלָה מְלוּחַ לִכְהַרְגָלָהּ וַתָּשָׁב אֵלָיו אֶל־הַתִּבָּה כִּי מַיִם עַל־פְּנֵי כָל־הָאָרֶץ
וַיִּשְׁלַח דָּוִד וַיִּקְחָהּ וַיָּבֵא אֹתָהּ אֵלָיו אֶל־הַתִּבָּה :

THE CREATION AND FALL. *Genesis 1-3.*

CHAPTER I. א

- 2 * בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ הָיְתָה תֹהוּ
 3 וְנָחוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם: וַיֹּאמֶר
 4 אֱלֹהִים יְהי אוֹר וַיְהי־אוֹר: וַיֵּרָא אֱלֹהִים אֶת־הָאֹר וּכְטוֹב וַיִּבְרָא
 5 אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים, לְאוֹר יוֹם וּלְחֹשֶׁךְ קָרָא
 6 לַיְלָה וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם אֶחָד: פ וַיֹּאמֶר אֱלֹהִים יְהי
 7 רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהי מְבֻדֵּל בֵּין מַיִם לַמַּיִם: וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ
 8 וַיִּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ
 9 וַיְהי־כֵן: וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמַיִם וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם שֵׁנִי:
 10 וַיֹּאמֶר אֱלֹהִים וְקוּי הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מְקוֹם אֶחָד
 11 י וַתֵּרָאֵה הַיַּבְשָׁה וַיְהי־כֵן: וַיִּקְרָא אֱלֹהִים, לַיַּבְשָׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם
 12 קָרָא יַמִּים וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ
 13 דְּשָׂא עֵשֶׂב מִזֶּרַע זָרַע עֵץ פָּרִי עֹשֶׂה פֶרִי לְמִינֹו אֲשֶׁר זֶרְעוֹ־בוֹ
 14 עַל־הָאָרֶץ וַיְהי־כֵן: וַתֵּצֵא הָאָרֶץ דְּשָׂא עֵשֶׂב מִזֶּרַע זָרַע לְמִינֹהוּ
 15 וַעֲץ עֹשֶׂה־פֶרִי אֲשֶׁר זֶרְעוֹ־בוֹ לְמִינֹהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיְהי־עֶרֶב
 16 וַיְהי־בֹקֶר יוֹם שְׁלִישִׁי: פ וַיֹּאמֶר אֱלֹהִים יְהי מְאֹרֶת בְּרָקִיעַ
 17 הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיָּם וּבֵין הָאֲרֶץ וּבֵין הַיָּם וּבֵין הָאֲרֶץ וּבֵין הָאֲרֶץ
 18 וְשִׁנִּים: וַיְהי לְמְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ וַיְהי־כֵן:
 19 וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֶת הַגְּדֹלִים אֶת־הַמְּאֹר הַגָּדֹל לְמַשְׁלַת
 20 הַיּוֹם וְאֶת־הַמְּאֹר הַקָּטָן לְמַשְׁלַת הַלַּיְלָה וְאֶת הַכּוֹכָבִים: וַיִּתֵּן
 21 אֹתָם אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ: וּלְמַשֵּׁל בַּיּוֹם וּבַלַּיְלָה
 22 וַיְהי־כֵן בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיְהי־עֶרֶב
 23 וַיְהי־בֹקֶר יוֹם רְבִיעִי: פ וַיֹּאמֶר אֱלֹהִים וְיִרְצֵי הַמַּיִם שָׂרָץ
 24 נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי רָקִיעַ הַשָּׁמַיִם: וַיִּבְרָא
 25 אֱלֹהִים אֶת־הַתַּנִּינִים הַגְּדֹלִים וְאֶת כָּל־נֶפֶשׁ הַחַיָּה, הַרְמֹשֶׁת אֲשֶׁר
 26 שָׂרָצוּ הַמַּיִם לְמִינֵיהֶם וְאֶת כָּל־עוֹף כָּנָף לְמִינֹהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב:
 27 וַיִּבְרָךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַמַּיִם בַּנֶּפֶשׁ

23 והעוף נרב בארץ: ויהי ערב ויהי בקר ויום המישור: פ ויאמר
 24 אלהים תיצא הארץ נפש חיה למינה בהמה ורמש וחיית ארץ
 למינה ויהי כן: ונעש אלהים את חילת הארץ למינה ואת הבהמה
 26 למינה ואת כל רמש האדמה למינה וברא אלהים כדגת הים ובעוף
 אלהים נעשה אדם בצלמו בצלם אלהים ברא אתו זכר ונקבה
 27 השמים ובהמה ובכל הארץ ובכל הרמש הרמש על הארץ: ויברא
 אלהים, את האדם בצלמו בצלם אלהים ברא אתו זכר ונקבה
 28 ברא אתם: ויברך אתם אלהים ויאמר להם אלהים פרו ורבו
 ומלאו את הארץ וכבשה ורדו בדגת הים ובעוף השמים ובכל חיה
 29 הרמשת על הארץ: ויאמר אלהים הנה נתתי לכם את כל עשב
 זרע זרע אשר על פני כל הארץ ואת כל העץ אשר בו פרי עץ זרע
 זרע לכם יהיה לאכלה: וכל חיה וכל עוף השמים וכל
 30 רמש על הארץ אשר בו נפש חיה את כל הרק עשב לאכלה ויהי כן:
 31 וברא אלהים את כל אשר עשה והנה טוב מאד ויהי ערב ויהי
 בקר ויום הששי: פ

CHAPTER II. ב

2 ויכלו השמים והארץ וכל צבאם: ויכל אלהים ביום השביעי
 מלאכתו אשר עשה וישבת ביום השביעי מכל מלאכתו אשר עשה:
 3 ויברך אלהים את יום השביעי ויקדש אותו כי בו שבת מכל
 4 מלאכתו אשר ברא אלהים לעשות: פ אלה תולדות השמים
 5 והארץ בהבראם ביום עשות יהוה אלהים ארץ ושמים: וכל שית
 השדה טרם יהיה בארץ וכל עשב השדה טרם יצמח כל לא המטיר
 6 יהוה אלהים על הארץ ואדם אין לעבר את האדמה: ואד יעלה
 7 מן הארץ והשקה את כל פני האדמה: וליצור יהוה אלהים את
 האדם עפר מן האדמה ויפח באפו נשמת חיים ויהי האדם
 8 לנפש חיה: וישע יהוה אלהים גן בעדן מקדם ונשם שם את
 9 האדם אשר יצר: ויצמח יהוה אלהים מן האדמה כל עץ נחמד
 למראה וטוב למאכל ועץ החיים בתוך חגן ועץ הדעת טוב ורע:
 10 ונהל יצא מלעדן להשקות את חגן ומשם יפלי ויהיה לארבעה
 11 ראשים: שם האחד פישון הוא הסבב את כל ארץ התרילה
 12 אשר שם התהב: והתב הארץ הוא טוב שם הפלח ואבן השפה:

13 וְשֵׁם-חֲנֹךְ הַשֵּׁנִי יִתְחַן הוּא הַסּוֹבֵב אֶת כָּל-אֶרֶץ כּוּשׁ: וְשֵׁם-חֲנֹךְ
 14 הַשְּׁלִישִׁי חֲנָקֵל הוּא הַחֹלֵף קִדְמָתָא אֲשֹׁר וְהַנִּהַר הָרְבִיעִי הוּא פָּרָה:
 טו וַיָּקָה יְהוָה אֱלֹהִים אֶת-הָאָדָם וַיַּנְתְּהוּ בֶן-עֶזְרָן לְעִבְדָּהּ וּלְשִׁמְרָהּ:
 16 וַיֵּצֵא יְהוָה אֱלֹהִים עֲלֵהָאָדָם לֵאמֹר מִכָּל עֵץ-חַיָּן אָכַל תֹּאכַל: וּמִעֵץ
 17 הַדֶּעַת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְּיוֹם אֲכָלְהָ מָוֶת תָּמוּת:
 18 וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא-טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ אֶעֱשֶׂה-לּוֹ עֶזֶר
 19 כְּנֶגְדּוֹ: וַיִּצֹר יְהוָה אֱלֹהִים מִן-הָאָדָמָה כְּלִי-חַיִּית הַשְּׂדֵה וְאֵת כָּל-עֵץ
 הַשָּׁמַיִם וַיִּבְאֵל אֶל-הָאָדָם לְרִאיוֹת מִה-יִקְרֹא-לּוֹ וְכֹל אֲשֶׁר יִקְרֹא-לּוֹ הָאָדָם
 כ נִפְשׁ חַיָּה הוּא שְׁמוֹ: וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל-חַיַּה הַמֵּה וּלְעוֹף
 21 הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא-מָצָא עֶזֶר כְּנֶגְדּוֹ: וַיִּפֹּל יְהוָה
 אֱלֹהִים, וַתְּרַדְמָה עַל-הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת מִצִּלְעוֹתָיו וַיַּסְגֵּר בָּשָׂר
 22 תְּחִתָּנָה: וַיִּבֶן יְהוָה אֱלֹהִים, אֶת-הָעֲצָע אֲשֶׁר-לָקַח מִן-הָאָדָם לְאִשָּׁה
 23 וַיִּבְרָאָהּ אֶל-הָאָדָם: וַיֹּאמֶר הָאָדָם זֹאת הִפְעַם עֵצָה מַעֲצָמִי וּבָשָׂר
 24 מִבָּשָׂרִי לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לָקַח-הָזֹאת: עַל-כֵּן יַעֲזֹב-אִישׁ
 כה אֶת-אָבִיו וְאֶת-אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד: וַיִּהְיוּ שְׁנֵיהֶם
 עֶרְוָהּ הָאָדָם וְאִשְׁתּוֹ וְלֹא יָתֻבְּשׁוּ:

CHAPTER III. ג

א וַתִּפְחַשׁ הָיָה עֲרוֹם מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר
 2 אֶל-הָאִשָּׁה אַתְּ כִּי-אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכָּל עֵץ חַיָּן: וַתֹּאמֶר
 3 הָאִשָּׁה אֶל-הַנֶּחֱשׁ מִפְּרִי עֵץ-חַיָּן נֹאכַל: וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ-חַיָּן
 4 אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בּוֹ פֶן-תָּמוּתוּ: וַיֹּאמֶר
 ה הַנֶּחֱשׁ אֶל-הָאִשָּׁה לֹא-מוֹת תָּמוּתוּן: כִּי יָדַע אֱלֹהִים כִּי בְּיוֹם אֲכָלְכֶם
 6 מִמֶּנּוּ וַנִּפְקְחוּ עֵינֵיכֶם וַהֲיִיתֶם כְּאֱלֹהִים יֹדְעֵי טוֹב וְרָע: וַתֵּרָא הָאִשָּׁה
 כִּי טוֹב הָעֵץ לְמֵאֲכָל וְכִי תֹאווֶה-הִיא לְעֵינֶיהָ וַתִּחַמַּד הָעֵץ לְהַשְׁכִּיל
 7 וַתִּקַּח מִפְּרִיו וַתֹּאכַל וַתֵּתֶן גַּם-לְאִישָׁהּ עִמָּה: וַיֹּאכַל: וַתִּפְקְחֶנָּה עֵינֵי
 שְׁנֵיהֶם וַיִּבְדְּעוּ כִּי עֲרוֹמָם הֵם וַיִּתְפָּרוּ עֲלֵה תֹאווֶה וַיַּעֲשׂוּ לָהֶם חֲגֹרֹת:
 8 וַיִּשְׁמְעוּ אֶת-קוֹל יְהוָה אֱלֹהִים מִתְחַלֵּף בִּגְן לְרִיחַ הַיּוֹם וַיִּתְחַבֵּא
 9 הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ חַיָּן: וַיִּקְרָא יְהוָה
 אֱלֹהִים אֶל-הָאָדָם וַיֹּאמֶר לוֹ אֵיפֶה: וַיֹּאמֶר אֶת-קוֹלָהּ שִׁמְעֵתִי בִּגְן
 11 וַאֲיָרָא כִּי-עִירָם אָנֹכִי וַאֲחַבָּא: וַיֹּאמֶר מִי הַנִּיד לָךְ כִּי עִירָם אֶתָּה
 12 הַמִּדְּהֵץ אֲשֶׁר צִוִּיתִיךָ לְבַלְתִּי אֲכָל-מִמֶּנּוּ אָכַלְתָּ: וַיֹּאמֶר הָאָדָם

- הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִוא נְתַתְּהָ לִּי מִן־הָעֵץ הָאֵל: נִיאָמַר 13
 יְהוָה אֱלֹהִים לְאִשָּׁה מִה־נָּאת עָשִׂיתָ וְתֹאמַר הָאִשָּׁה הִנֵּחֵשׁ הַשִּׁיאָנִי
 וְאָכַל: נִיאָמַר יְהוָה אֱלֹהִים, אֶל־הִנֵּחֵשׁ כִּי עָשִׂיתָ זֹאת אָרַר אֶתָּה 14
 מִכָּל־הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה עַל־גִּהְיֹתָ תֵלֶךְ וְעַפְרָה תֹאכַל כָּל־יְמֵי
 חַיֶּיךָ: וְאִיבָה, אִשִּׁית בְּרִינָה וּבִין הָאִשָּׁה וּבִין זִרְעָהּ וּבִין זִרְעָהּ 15
 הִוא וְשִׁוְפָהּ רָאֵשׁ וְאֵתָה תִּשְׁוֹפְנִי עַקֵּב: ס אֶל־הָאִשָּׁה אָמַר 16
 הַרְבֵּה אֶרְבֶּה עִצְבוֹנָה וְהִרְלֵנָה בְּעֶצֶב תֵּלְכִי בָנִים וְאֶל־אִישׁוֹ תִּשְׁוֹקְתֶּךָ
 וְהִוא יִמְשַׁל־בָּךְ: ס וּלְאָדָם אָמַר כִּי שְׁמַעְתָּ לְקוֹל אִשְׁתְּךָ וְתֹאכַל 17
 מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אָרַרְתָּ הָאָדָמָה
 בְּעִבּוּרָהּ בְּעֶצְבוֹן תֹּאכֲלֶנָה כָּל יְמֵי חַיֶּיךָ: וְקוֹץ וְדִרְדָּר תַּצְמִית לָךְ 18
 וְאָכַלְתָּ אֶת־עֵשֶׂב הַשָּׂדֶה: בְּזַעַת אֶפְרִיךָ תֹאכַל לֶחֶם עֵד שׁוֹבֶהָ אֶל־ 19
 הָאָדָמָה כִּי מִמֶּנָּה לָקַחְתָּ כִּי־עֲפָר אֵתָה וְאֶל־עֲפָר תָּשׁוּב: וַיִּקְרָא כ
 הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִוא הִיְתָה אִם כָּל־הָי: וַיַּעַשׂ יְהוָה 21
 אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כְּתֻנּוֹת עוֹר וַיַּלְבִּשֵׁם: פ נִיאָמַר 22
 יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאֶחָד מִבְּנֵי לְדַעַת טוֹב וְרָע וַעֲתָה, 23
 פָּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וַחֲיִי לְעַלְמָם: וַיִּשְׁלַחְהוּ
 יְהוָה אֱלֹהִים מִן־עֵדֶן לְעַבֵּד אֶת־הָאָדָמָה אֲשֶׁר לָקַח מִשָּׁם: וַיִּגְרֶשׁ 24
 אֶת־הָאָדָם וַיִּשְׁכַּן מִקְדָּם לְגַן־עֵדֶן אֶת־הַכְּרִבִּים וְאֵת לֶחֶט הַחֲרִב
 חֲמַתְהֶפֶקֶת לְשֹׁמֵר אֶת־דֶּרֶךְ עֵץ הַחַיִּים:

MASORETIC NOTES EXPLAINED.

ב' רבתי	Large Beth.
ה' זעירה	Small He.
דגש אחר שורק	Daghesh after Shurek.

LESSONS IN WRITING HEBREW.

1. THE PREFIXED PARTICLES, §§ 24–28.

Translate into Hebrew:—

A house and field. A field and a house. In a house. In the house. To a house. To the house. As a house. As the house. From a house. From the house. The house in the field. From the house unto the field. Light and darkness. Day and night. From night 'to night and from day to day. Darkness in the night. Light in the day. As the sun in the heavens. The darkness. The evening. Evening and morning. As the sea. Light from the sun in the day and from the moon and from the stars in the night. Bread from the field for man and for beast. And flesh. And the flesh. And from the flesh. And to the flesh. As flesh. Not day nor (lit. and not) night. From sun to stars. From the sun unto the stars.

2. THE PERSONAL PRONOUNS, § 29.

DIRECTION 1. In conformity with Remark 2 on page 111, possessives, when not immediately followed by the object possessed, are to be rendered by the preposition לְ thus, *I am my beloved's and my beloved is mine* אֲנִי לְדוֹדִי וְדוֹדִי לִי. The verb *to have* must be paraphrased by the same preposition, e. g. *You have a brother* אָחָא לָכֶם lit. *a brother is to you*; *He has no son* אֵין לוֹ בֶּן lit. *there is no son to him*.

Translate into Hebrew :—

Ye *masc.* I and he. They *masc.* and they *fem.* She and thou *fem.* Ye *fem.* and we. In us. In them (*m.* and *f.*). In me. In her. In thee (*m.* and *f.*). In you (*m.* and *f.*). From eternity unto eternity thou art God. From God to us. From me to you. We are in the house, ye are in the field. He is in the light, I am in darkness. The earth is Jehovah's. The silver is mine and the gold is his. Heaven is thine. God is for us. God is not like man. We are like you. He is like us. The house is yours, and the field is theirs. The sea is his. The bread is mine. I have no bread in the house. We have a brother; he is still living. You have no brother. There is no beast in the field.

3. OTHER PRONOUNS, § 30.

Translate into Hebrew :—

This house. In this house. This is the house. That field. From that field. That is the field. God, who is in the heavens. Who is in the heavens? The bread, which is in the house. What is in the house? Who am I? What are we? These stars. These are the stars. From this day. In this day. Whose is this house? Whose is that bread? The place in which we are. The land in which I am. Who is this *masc.*? What is this *fem.*? Who art thou *fem.*? Is this² thou¹ *masc.*? This field, in which thou art. The land, from which they are. These waters, which are from the sea. Jehovah is mine and I am his. Ye are light in Jehovah. We belong to the day: we belong not to the night nor to darkness.

4. PERFECT VERBS. KAL PRETERITE AND INFINITIVES, § 33.

Write the Kal preterite and infinitives of קָטַל, נָבַד, and שָׁכַל in all their forms as they appear in the paradigm, with the proper signification attached to each.

Translate into Hebrew :—

She killed. They killed. We killed. To kill. Thou (*masc.*) killedst. I killed. Ye (*masc.* and *fem.*) killed. He killed. Thou (*fem.*) killedst.

Thou (*m.* and *f.*) wast bereaved. We were bereaved. Ye (*m.* and *f.*) were heavy. She was bereaved. I was heavy. They were heavy. He was heavy. He was bereaved. To be bereaved.

DIRECTION 2. In Hebrew sentences the verb commonly precedes its subject, and both precede the object unless the emphasis requires a different collocation, e. g. בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם *God created the heavens*. But if a personal pronoun be either the direct or indirect object it is usually placed immediately after the verb נָתַן לוֹ אֱלֹהִים רְכוּשׁ *God gave to him property*.

Translate into Hebrew :—

I shut the house. She shut the door. He shut the heavens. They ruled over this land. Who gave you (Heb. to you) those vessels? To whom did he give this field? What did they give me? The sun ruled over the day and the stars ruled over the night. Thou didst pour water from the heavens upon the earth. He poured. She gave us gold and silver in the vessels. They gave to him honor and majesty. They kept the commandment. We kept the Sabbath. God gave us a command.

ment to keep the Sabbath. He rested in this day, because it was the Sabbath. The darkness was very great. I dwelt in the house. They dwelt in the field. This is the bread which Jehovah has given to you.

5. NIPHAL, PIEL, AND PUAL PRETERITES AND INFINITIVES,
§ 34.

Write the Niphal, Piel, and Pual preterites and infinitives of **בָּרַח** with their significations.

Translate :—

He was killed. To be killed. I was killed. We were killed. She was killed. Thou (*m.* and *f.*) wast killed. Ye (*m.* and *f.*) were killed. They were killed.

They massacred. They were massacred. She was massacred. I massacred. Ye (*m.* and *f.*) massacred. We massacred. To massacre. To be massacred. Thou (*m.* and *f.*) wast massacred. He was massacred.

The house was sanctified. The tabernacle and the ark were sanctified. Thou (*m.* and *f.*) wast sanctified. Ye (*m.* and *f.*) were sanctified. To be sanctified. To sanctify this day. This is the day, which Jehovah has sanctified. They sanctified this place. I sanctified the tabernacle and the vessels which were in it. Ye were separated from them. The day was separated from the night. We were separated from you. He was separated from us. We were separated from him. They subdued the land. They were subdued before you. Ye were subdued. He has sworn to gather you to this land. The door was shut in the place, in which they were gathered. What did ye gather? We gathered bread. Flesh was gathered. They have sworn. We have sworn. She has sworn.

6. THE REMAINING PRETERITES AND INFINITIVES, § 35.

Write the preterite and infinitives with their significations in the Hiphil, Hophal, and Hithpael of קָטַל.

Translate :—

I caused to kill. She killed herself. They killed themselves. Ye (*m.* and *f.*) were caused to kill. To kill one's self. To cause to kill. To be caused to kill. We were caused to kill. Thou (*m.* and *f.*) killedst thyself. He caused to kill.

We separated the silver from the gold. He separated the darkness from the light. Thou didst separate Israel from all the nations which are in all the earth. I was made king. Thou wast made king. Is it a little (thing) to be made king? A little bread. A little flesh. A little gold. A little silver. They cut off the nations. The nations were cut off. Bread was cut off from the house. Bread and oil were cut off. We were cut off. She cut off man and beast from the land. They caused the kingdom to cease. He made the kingdom small. We made small. Whom did she destroy? What did she destroy? Thou (*m.* and *f.*) didst purify thyself. I did not purify myself. She purified herself. Ye (*m.* and *f.*) purified yourselves. They brought the water near to the king David and he poured it out before Jehovah. He consecrated the oil and anointed the tabernacle, the ark and all the vessels. We consecrated all the silver and the gold to Jehovah.

7. KAL FUTURE, IMPERATIVE, AND PARTICIPLES, § 36.

Write the Kal future, imperative and participles of קָטַל, and the futures of קָבַר and שָׁבַל.

Translate :—

Thou (*m.* and *f.*) wilt kill. We shall kill. I shall kill. He will kill. They (*m.* and *f.*) will kill. She will kill. Ye (*m.* and *f.*) will kill. Kill ye (*m.* and *f.*). Killed. Killing. Kill thou (*m.* and *f.*).

Thou wilt rule over us. He will rule over them. The stars shall rule over the night. The sea shall not rule over the earth. Rule thou over the nations. He is ruling. She is ruling. We are ruling. Ye shall rest in the Sabbath. Rest ye (*m.* and *f.*) with me in the house. Keep thou (*m.*) this beast. Keep thou (*f.*) that bread. Who is keeping the silver? Jehovah is keeping Israel. Jehovah, who is keeping Israel, will also keep us. God shall keep thee in the day and in the night. We shall dwell in heaven. Shut (*m. pl.*) the door. I shall shut the gate. She is shutting the house. The virgins are dwelling in the house. The wild beast is dwelling in the field. He will subdue all the nations which are under heaven. Thou shalt be clothed with majesty and splendor. I will keep what I have spoken.

8. NIPHAL, PIEL, AND PUAL FUTURES, ETC., § 37

Write the future, imperative, and participle of the Niphal, Piel, and Pual of **מָצַח**.

Translate :—

We shall be massacred. Ye (*m.* and *f.*) will massacre. She will massacre. I shall be killed. He will be killed. Thou (*m.* and *f.*) wilt massacre. They (*m.* and *f.*) will be massacred. Be thou (*m.* and *f.*) killed. Massacre ye (*m.* and *f.*). Killed. Massacred. Massacring.

Ye will be separated from us. They will be shut in the house until the morning. All the people will be

sanctified. The company will be sanctified. These virgins will be sanctified. Those nations will be sanctified. We shall be sanctified. Ye (*m.* and *f.*) will be sanctified. Thou (*m.* and *f.*) wilt be sanctified. I shall be sanctified. Jehovah will be honored. Be ye honored. I will honor them who honor me (lit. the [ones] honoring me). I will sanctify the priests. He will sanctify them. They will sanctify us. It belongs to the priests to honor this house. It is not for me to honor him. They will speak to thee. To whom will ye speak? God is speaking to us from heaven. Wilt thou speak to me? Speak ye to them. I will take heed that I do not speak evil. Will the gate be shut? Will they be shut up in Jericho?

9. HIPHIL, HOPHAL, AND HITHPAEL FUTURES, ETC., § 38.

Write the future, imperative, and participle of the Hiphil, Hophal, and Hithpael of **הָבַל**.

Translate:—

Ye (*m.* and *f.*) will be caused to kill. We shall kill ourselves. Kill thyself (*m.* and *f.*). Causing to kill. Thou (*m.* and *f.*) wilt cause to kill. Cause ye (*m.* and *f.*) to kill. They (*m.* and *f.*) will kill themselves. I shall be caused to kill. Killing one's self. Caused to kill. He will be caused to kill. She will cause to kill.

I withheld the rain from you. I shall cause it to rain upon this field and I shall not cause it to rain upon that field. Thou wilt clothe them with (lit. cause them to put on) splendor and majesty. He will clothe the heavens with darkness. Clothe (2 m. s.) all the nations with joy and gladness. He will be made king and will

be honored in all the land. Ye will be caused to reign. We shall be caused to reign. Thou wilt be caused to reign. What shall I offer to God? Shall all the remnant be cut off? Joy shall be cut off from Israel. All these nations shall be cut off. Shall we cause the work to cease? Who shall separate us from him? What shall separate him from us? I am separating between good and evil. He shall cause them to dwell in the land.

10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE AND VAV CONVERSIVE, §§ 40, 41.

DIRECTION 3. In narrating the past, the first verb is commonly to be put in the preterite and the succeeding verbs in the future with Vav Conversive, provided the verb stands at the beginning of the clause. If, however, any verb of the series is for any reason removed from the beginning of its clause and so separated from the conjunction, it must be put in the preterite, § 79. 2.

4. In a paragraph relating to the future, the first verb is commonly to be put in the future or imperative, as the case may be, and the succeeding verbs in the preterite with Vav Conversive, provided they stand at the beginning of their own clause. But if any verb of the series is separated from the conjunction by an intervening word, it must be put in the future.

5. A negative imperative must be translated by **לֹא** with the future, the apocopated form being used if one exists, § 78. 8.

Translate into Hebrew:—

He anointed me and caused me to reign instead of David. They drove out the nations and subdued the

land and dwelt in it. Thou wilt gather them from all the nations, and cause them to dwell in this land, and thou wilt reign over Israel forever (lit. to eternity). Ye shall keep the commandment and be separated from the nations and be consecrated to me, and ye shall be great from sea unto sea. Cleave thou unto me and thou shalt keep the covenant which I have made (lit. cut) with thee and thou shalt honor me. Ye shall not forget. Forget not ye what I have spoken to you. Take heed that ye forget not the Sabbath to rest in it from all work. Wilt thou not withhold me from evil? Withhold not mercy from me, O Jehovah, and I will keep (parag. fut.) this commandment. Cut them not off. We gave them bread and made (lit. cut) a covenant with them. Pray reign over this people. Shut the door. Pray, shut the door. Thou wilt not shut the door. Do not shut the door. We will shut. Let us shut.

11. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Third person masc. and fem. sing. of the Kal Preterite.

Write the 3 *m.* and *f.* sing. of the Kal preterite of **הָרַג** with suffixes, adding to each form its proper signification.

Translate :—

He killed them (*m.* and *f.*). He killed him. He killed us. He killed thee (*m.* and *f.*) He killed me. He killed you (*m.* and *f.*). He killed her.

She killed us. She killed you (*m.* and *f.*). She killed me. She killed her. She killed them (*m.* and *f.*). She killed him. She killed thee (*m.* and *f.*).

b. The rest of the Kal Preterite.

Write the remaining parts of the Kal preterite of קָטַל with suffixes.

Translate :—

They killed you (*m.* and *f.*). Ye killed them (*m.* and *f.*). I killed her. Thou (*m.*) killedst me. I killed thee (*m.* and *f.*). We killed him. They killed me. They killed her. Ye killed us. Thou (*f.*) killedst him. We killed you. Thou (*m.*) killedst her. Thou (*f.*) killedst her. Thou (*m.*) killedst him. Thou (*f.*) killedst me. He kept you (*m.* and *f.*). She kept him. Ye kept us. Thou (*m.*) didst keep her. Thou (*f.*) didst keep me. She kept you (*m.* and *f.*). We kept them (*m.* and *f.*). They kept us. I kept thee (*m.* and *f.*).

He anointed him. He anointed me. Thou (*m.*) didst anoint us. Thou didst anoint them. They sent thee (*m.* and *f.*). She sent her. Ye sent him. We sent you (*m.* and *f.*). She forgot me. Thou (*f.*) didst forget her. We forgot her. I forgot him. He washed them (*m.* and *f.*). I washed you (*m.* and *f.*).

c. The Piel and Hiphil Preterites.

Write the different persons of the Piel or Hiphil preterite of קָטַל with suffixes.

Translate, noting the fact when the Hebrew is ambiguous:

He massacred **them** (*m.* and *f.*). We massacred you (*m.* and *f.*). She massacred us. Ye massacred us. Ye massacred them (*m.* and *f.*). They massacred us. They massacred you (*m.* and *f.*). Thou (*m.* and *f.*) didst massacre us. He massacred you.

They caused me to kill. He caused you (*m.* and *f.*) to kill. She caused to kill them (*m.* and *f.*). They caused to kill her. She caused thee (*m.* and *f.*) to kill

Ye caused me to kill. Ye caused to kill him. I caused thee (*m.* and *f.*) to kill. I caused to kill them (*m.* and *f.*). Thou (*m.* and *f.*) didst cause to kill her. Thou (*m.* and *f.*) didst cause us to kill. We caused to kill him. We caused you to kill.

He made me great. He made us great. He made them (*m.* and *f.*) great. He honored you (*m.* and *f.*). He honored him. He honored her. He bereaved thee (*m.* and *f.*). Ye gathered them (*m.* and *f.*). She gathered us. We honored her. Thou (*m.* and *f.*) didst honor him. She honored him. She honored her. I gathered you (*m.* and *f.*). They honored me.

They caused him to reign over Israel. Ye caused me to put on the garments. He caused Eleazar to put them on. A wild beast overtook him in the field. Thou hast caused us to dwell in this place. I have cut them off because they did not honor me. Thou hast separated them from all the nations which are upon the earth. Ye brought him near to the tabernacle. The sword has bereaved her, and she has neither father nor daughter nor brother (lit. to her is not father and not daughter and not brother).

12. FUTURES, ETC., OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Kal Future.

Write the different persons of the Kal future of קָטַל with suffixes.

Translate:—

He will kill us. She will kill us. I shall kill you (*m.* and *f.*). Thou wilt kill her. We shall kill him. She will kill them. They will kill her. Ye (*m.*) will kill her. Thou (*f.*) wilt kill her. Thou (*f.*) wilt kill me

Ye (*m.*) will kill them. They will kill you (*m.* and *f.*). Thou (*f.*) wilt kill us. She will kill thee (*m.* and *f.*).

Jehovah will keep us from all evil. Thou (*m.*) wilt keep them (*m.* and *f.*). They (*m.* and *f.*) will remember me. I shall remember them. Who will remember him? Will he remember her? Will she not remember you (*m.* and *f.*)? I do not know (*pret.*) him and how shall I remember him? We shall remember thee (*m.* and *f.*) and not forget thee. This is the house; wilt thou (*m.* and *f.*) remember it? This is the commandment; will they keep it? Whose are these garments? I shall put them on. Behold this babe! will the mother forget it? (The) Lord will surely (*abs. infin.*) remember you. Thou (*m.* and *f.*) wilt not forget me. Do not thou (*m.* and *f.*) forget me.

b. Piel and Hiphil Futures.

Write the different persons of the Piel or Hiphil future of קָטַב with suffixes.

Translate:—

She will massacre them (*m.* and *f.*). Will ye (*m.* and *f.*) massacre us? He will massacre you (*m.* and *f.*). He will cause thee (*m.* and *f.*) to kill me. He will cause to kill thee. Thou (*m.* and *f.*) wilt cause her to kill us. I will cause him to kill them. They (*m.* and *f.*) will cause me to kill.

Thou (*m.*) wilt deliver them and they will honor thee. The Lord has remembered us and crowned (future with Vav. Conv.) us with honor and majesty. He will not destroy me. Let him not destroy me. Jehovah, who is dwelling in Zion, will sanctify the people and deliver them (Heb. sing. suf. referring to *people*) from all evil

and cause them to dwell in this place forever. I will cause thee to put on sackcloth, and will cause joy and gladness to cease and will utterly (*abs. infin.*) cut thee off. Thou wilt gather us and make us great. We will separate her from the assembly. All the virgins shall honor her.

c. Infinitive and Imperative.

Write the Kal infinitive of קָטַל with suffixes and give the different significations of each form.

Translate, noting the fact when the Hebrew is ambiguous and giving the alternate significations:—

To kill you (*m.* and *f.*). To kill them (*m.* and *f.*). To kill her. To kill him. Kill (*m. s.* and *pl.*) her. Kill (*m. s.* and *pl.*) him. My killing. To kill me. Our killing. His being killed. Massacre (*m. s.* and *pl.*) them. To massacre you (*m.* and *f.*). His massacring us. Your being massacred. Cause (*m. s.* and *pl.*) him to kill the woman. My causing you to kill. Her causing to kill them. To cause him to kill me. To cause me to kill him. To cause to kill thee (*m.* and *f.*). Their being caused to kill her.

To keep me. To keep him. To keep thee (*m.* and *f.*). To keep us. To keep them (*m.* and *f.*). Keep (*m. s.* and *pl.*) them. My keeping the commandment. Remember (*m. s.* and *pl.*) me. Here am I (Heb. הִנְנִי, behold me), send me. Hear us. Deliver (*m. s.*) us. Crown (*m. s.* and *pl.*) him. To honor her. He has sworn to (use the prep.) gather us and to cause us to reign with him. Honor him and he will not forget to honor thee. Sanctify us and bring us near to thee. Gather the priests to the sanctuary; honor them before all the people; clothe them with (Heb. cause them to put on) salvation.

13. GENDER AND NUMBER OF NOUNS, §§ 43-45.

Translate :—

A great war. The great war. It is a great war {Heb. the war is great). This war. This great war. This great and evil war. Great wars. The great wars. These great wars. These great and evil wars. These wars are great and evil. Wars are great evils. He uttered (Heb. cried) a great cry. I will make (Heb. cut) a new covenant with them. New garments. These garments are new. There are the new garments. He caused me to put on these new garments. He rent the new garment which was upon him. A great kingdom. He shall reign over all these great kingdoms. Many wells. Large rocks. An evil beast. Good commandments. Many and great nations. Large figs. These large figs. These figs are large. The large figs are very large. These figs are larger than those figs. Those figs are better than these. War is worse than (Heb. evil from) famine.

14. THE CONSTRUCT STATE, §§ 46, 47.

DIRECTION 6. Observe that where a short vowel is inserted in the construct plural agreeably to § 47. 5, the first syllable is intermediate and a following aspirate will not take Daghesh-lene, § 9. *a*.

Translate :

A house of a king. The house of the king. In the king's house are vessels of gold and vessels of silver. The vessels of silver are more than the vessels of gold. The vessels of gold are smaller than the vessels of silver. The priests of Jehovah burned incense upon the golden altar (Heb. the altar of gold). Who will shut the doors

of the house? The rivers of the garden. The waters of the sea. The cattle of the earth, the beast of the field, and the fowl of heaven. This is the sign of the covenant which I have made with you. The mercy of Jehovah is from eternity and to eternity. The blessing of Jehovah, the God of all the earth. The kings of the nations. The stones of the field. The gates of the city. The field of Edom. The stars of the morning. Will ye not keep the commandment of the king? The good commandments of God. The great day of Jehovah. Aaron and Eleazar offered them upon the altar.

15. NOUNS WITH SUFFIXES, § 49.

DIRECTION 7. Nouns having suffixes are definite and require attributive adjectives joined to them to take the article, §§ 69, 70.

Write the nouns דָּבָר *word* and נֶפֶשׁ *soul* in both numbers with the suffixes in their order, adding to each form its signification.

Translate:—

Thou shalt hear my voice in the morning. He put (Heb. gave) the ark of God in its place. His mercy is to eternity. She caused him to put on his new garments. He will subdue the nations under us. Thou wilt subdue them under our feet. I will clothe her priests with (Heb. cause her priests to put on) salvation. My priests shall be clothed with righteousness. Ye shall keep my Sabbaths. I have kept thy commandment. Hear my cry. She will wash her head, her hands, and her feet. He anointed my head with (אָ) oil. The nations and their kings. His holy tabernacle (Heb. the tabernacle of

his holiness). My righteous God (Heb. God of my righteousness). He will not forget his covenant. His voice is breaking in pieces rocks. My foot. My feet. His foot. His feet. Their feet. He has given salvation to his king. Ye are dwelling in your house. This is my field. Thy field is larger than our field.

16. PE GUTTURAL VERBS, § 53.

The intransitive verb עָמַד *to stand* does not in strictness admit of a passive, and accordingly never occurs in the Niphal. That species, as found in the paradigm, may in these exercises be rendered as though 'stand' had its transitive sense, *he was stood*, etc.

Write the paradigm of עָמַד *to stand*, the Kal future of אָכַל *to eat*, and the Kal future and imperative of הָיָה *to be strong*.

Translate:—

Ye (*m. and f.*) stood. We shall stand. They (*m. and f.*) will stand. Thou (*m. and f.*) wilt stand. Stand thou (*m. and f.*) I shall stand. To be stood. I was stood. She was stood. Ye (*m. and f.*) will be stood. Be ye (*m. and f.*) stood. He shall be stood. We shall cause to stand. Thou shalt be caused to stand. Thou (*m. and f.*) wast caused to stand. They were caused to stand. They caused to stand. Caused to stand. Causing to stand. I shall eat. Ye (*m. and f.*) will be strong. Be thou (*m. and f.*) strong. She will eat.

The curse was turned to a blessing. I shall turn day to night. Turn (thou) these stones to bread. Darkness shall be turned to light. I shall cause them to eat bread. He caused his people to eat manna. Have ye not eaten? What have you (Heb. *is to you*) to eat? There is no bread to eat. It shall not be eaten. The priests shall

eat it Eat no bread in this place. Ye shall not eat from this tree. Ye have forsaken me and I will forsake you. Will ye forsake me? Thou shalt serve him and he will not forsake thee. Serve Jehovah with all thy heart and with all thy soul. All the nations shall serve him. Who is Jehovah that I shall serve him? It shall be said to you, Ye are my people and I am your God. The words of Jehovah were verified. He is a living God and an everlasting king (Heb. king of eternity). He is king of kings.

17. AYIN GUTTURAL VERBS, § 54.

The verb **כָּפַר** has in Kal and Niphal the sense of *redeeming*, in Piel, Pual, and Hithpael that of *polluting*.

Write the paradigm of **כָּפַר**.

Translate :

He will redeem. Thou (*m. and f.*) wilt redeem. Redeem ye (*m. and f.*) They redeemed. She was redeemed. Be thou (*m. and f.*) redeemed. They (*m. and f.*) will be redeemed. We polluted ourselves. Polluted. Polluting. Thou (*m. and f.*) pollutedst. Ye (*m. and f.*) were polluted. She polluted. Pollute ye (*m. and f.*) Pollute thyself (*m. and f.*). We shall be polluted. They (*m. and f.*) will pollute. Ye (*m. and f.*) will pollute yourselves. I shall pollute.

I will bless him with all my heart. God will bless us. He has blessed us. Bless ye (*m.*) Jehovah. Bless Jehovah, ye virgins of Israel. He went to bless his house. His seed shall be blessed in the earth. He will bless thee and thy seed after thee. Ye shall be blessed in him I cried unto thee in the night and thou heardest my voice. We will cry with a loud (Heb. great) voice to him that

sitteth (Heb. to the [one] sitting) in the heavens. Cry not to me; cry unto the gods whom ye have served. Wash ye your hands and your feet. Wash thou me and I shall be clean. Cleanse your hearts and not (בְּ) your garments. I will cleanse you from all evil. Forsake evil and serve me. He drove out the nations from before us and we dwelt in their land. Thou hast redeemed us. The God of Israel is thy Redeemer.

18. LAMEDH GUTTURAL VERBS, § 55.

Write the paradigm of שִׁלַּח *to send*.

The Piel of this verb may be rendered for the sake of distinction *to send away*.

Translate:—

To send. To send away. To be sent. To send one's self. To cause to send. Thou (*m.* and *f.*) didst send. We shall be sent. I shall send myself. Cause thou (*m.* and *f.*) to send. He will send away. Thou (*m.* and *f.*) wast sent. Ye (*m.* and *f.*) will cause to send. Sending. Sent. Causing to send. He will cause to send. She will be sent. Thou (*m.* and *f.*) wilt send thyself. They (*m.* and *f.*) will send. Send ye (*m.* and *f.*).

He will sow his field. It is time to sow thy seed. Sow good seed in thy field. Bad seed which should (Heb. shall) not be sown. These fields shall be sown to-day. The sower (*part.*) went to sow; and in his sowing (*inf.*) these fell on the way and the fowls of heaven ate them; these fell on the rock and these on good ground. The field is the whole earth; the seed is the word of God; the sower is the Son of man and his servants whom he has sent in his name. Didst thou (*m.*) not sow good seed in thy field? Didst thou (*f.*) hear what he said to thee? It is good to hear thy voice. She will be heard. To be heard. He will open the house. The heavens were

opened and a voice was heard, This is my Son, hear him. Who shall open the eyes of the blind? The deaf shall hear. His clothes (were) rent (*Kal pass. part.*) and ashes upon his head. Forget not his commandments. Thou shalt not be forgotten. He will not withhold any (פֶּלֶא) good from us.

19. PE NUN VERBS, § 56.

The *Kal* and *Niphal* of פָּנָה, though given in full in the paradigm, are each but partially in use, and as they are identical in signification they are made to supplement each other. The *Niphal* is found only in the preterite and participle; the *Kal* in the infinitive, future, and imperative.

Write the paradigm of פָּנָה *to approach* and the *Kal* of נָתַן *to give*.

Translate :—

Approach thou (*m. and f.*). She will approach. They (*m. and f.*) will approach. Approaching. To approach. We approached. Ye (*m. and f.*) approached. I approached. I shall approach. I shall be caused to approach. Thou (*m. and f.*) causedst to approach. Cause ye (*m. and f.*) to approach. Thou (*m. and f.*) wilt cause to approach. He will be caused to approach. Caused to approach. To cause to approach. To give. Ye (*m. and f.*) gave. Thou (*m. and f.*) gavest. We gave. We shall give. Give thou (*m. and f.*).

Give (*imp. with He parag.*) (to) me thy field. I will give (to) thee instead of it a field better than it. Ask from me and I will give thee the nations. He will give me a new heart. Ye gave me bread and I ate. Thou gavest this land to him and to his seed forever. He swore to give us this good land. Thou wilt give rain upon the earth. He will give them into our hand. He

said, Give me thy hand; and he gave him his hand. What will ye give me? I know (*pret.*) that he will not suffer (Heb. give) you to go. I shall take a little honey. Take half of the blood and put (Heb. give) it upon the altar. I have (see Direction 1, Lesson 2) no silver and gold; I shall give thee all that I have. Tell me, I pray thee, what he said to thee; withhold not a word from me. And he told her all that was in his heart. They did not tell us the half. It was told to the king and to his servants.

20. AYIN DOUBLED VERBS, § 57.

Write the paradigm of סָבַב *to surround*, and the Piel of עָבַב *to excite*.

Translate :—

He surrounded. We surrounded. They surrounded. Ye (*m. and f.*) surrounded. Thou (*m. and f.*) didst surround. She surrounded. I surrounded. I was surrounded. He was surrounded. Ye (*m. and f.*) were surrounded. She was surrounded. They were surrounded. Thou (*m. and f.*) wast surrounded. We were surrounded. We shall be surrounded. We shall surround. Thou (*m. and f.*) wilt be surrounded. They (*m. and f.*) will be surrounded. Ye (*m. and f.*) will surround. I shall surround. Surround ye (*m. and f.*). Be thou (*m. and f.*) surrounded. Surrounded. Surrounding. To surround. To be surrounded.

They surrounded entirely. We shall surround entirely. Surround ye (*m. and f.*) entirely. I caused to surround. He caused to surround. She was caused to surround. Ye (*m. and f.*) caused to surround. He caused to surround. We caused to surround. They were caused to

surround. They caused to surround. Cause thou (*m.* and *f.*) to surround. I shall cause to surround. They (*m.*) shall be caused to surround. Causing to surround. Cause ye (*m.* and *f.*) to surround. Ye (*m.* and *f.*) shall cause to surround. Surrounding one's self. We excited. They (*m.* and *f.*) shall excite.

I have begun to give you this land. Thou hast begun to speak to him. Begin to-day. The famine began this year. In those days (§ 50) Jehovah began to send into Judah the king of Edom. She began to ask. We began to demolish the statues and the pillars. They began. They (*m.* and *f.*) will begin. They rolled the stone from upon the mouth of the well. The stone is very great; who shall roll it for us? He is rolling himself upon the ground. I shall curse thy blessings. He began to curse and to say, I know (*prct.*) not the man. Curse ye bitterly (*abs. infin.*) the city and its inhabitants (Heb. the [ones] inhabiting it). Cursed is the man, who shall eat bread this day. Cursed is the man, who will not hearken to the words of this covenant. I took thee to curse them and lo! thou hast blessed them. Thou shalt not bless them and thou shalt not curse them.

21. PE YODH VERBS, § 58.

Write the paradigm of יָשַׁב *to dwell*, and the Kal of יָבֵשׁ *to be dry*.

Translate:—

To dwell. Dwell thou (*m.* and *f.*). He will dwell. Ye (*m.* and *f.*) will dwell. I shall dwell. Thou (*m.* and *f.*) wilt be dwelt (in). She was dwelt in. Be thou (*m.* and *f.*) dwelt in. Causing to dwell. They were caused to dwell. They caused to dwell. She caused to

dwell. We were caused to dwell. Ye (*m. and f.*) were caused to dwell. Cause ye (*m. and f.*) to dwell. She will be caused to dwell. I shall cause to dwell. Thou (*m. and f.*) shalt be dry. Be ye (*m. and f.*) dry. To be dry.

Hast thou known? Will he know? Wilt thou let me know or not? Will he go? Let me know whether he will go or not. They will go to-day. Hast thou remembered the commandments of Jehovah? Wilt thou keep them or not? He knows (*pret.*) whether thou wilt keep them. Thou knowest whether he will keep them or not. Wilt thou bless him or curse him? Who shall dwell in thy holy place (*Heb. place of thy holiness*)? Art thou my son or not? Tell (*He parag.*) me, I pray thee, whether thou art my son? Tell me whether thou art my son or not. Will the tree stand or fall? He caused us to go in the wilderness, where¹ we wearied him and did not walk in his ways. Where did we weary him? If Jehovah be (the) God, go after him; and if Baal, serve him. Whither thou wilt go, I shall go. This is the man to whom ye shall go. To whom shall we go? thou hast the words of life. If ye will serve me with all your heart, then (*Vav with pret. Rem. 37*) will I cause you to dwell in this land forever.

¹ Observe in this and the following sentences the distinction between the relative and the interrogative.

22. AYIN VAV AND AYIN YODH VERBS, § 59.

Write the paradigm of קים *to rise* and the Kal of ירב *to contend*.

Translate:—

Ye (*m. and f.*) rose. He rose. They rose. We rose. She rose. They (*m. and f.*) will rise. Rise thou (*m*

and *f.*). We shall rise. He will rise. Rise ye (*m.* and *f.*). To rise. Rising. Risen. To be risen. Ye (*m.* and *f.*) will be risen. I shall be risen. Thou (*m.* and *f.*) wilt be risen. She was risen. We were risen. I was risen. Thou (*m.* and *f.*) wast risen. He was risen. Ye (*m.* and *f.*) were risen. They were risen. He will be risen. He raised. We shall raise. He will be raised. He was raised. Raising. Raised.

I caused to rise. Ye (*m.* and *f.*) caused to rise. She caused to rise. He caused to rise. They caused to rise. Thou (*m.* and *f.*) didst cause to rise. They (*m.* and *f.*) will cause to rise. Thou (*m.* and *f.*) wilt cause to rise. Cause ye (*m.* and *f.*) to rise. We shall cause to rise. Cause thou (*m.* and *f.*) to rise. Causing to rise. I shall be caused to rise. They were caused to rise. Raise thyself (*m.* and *f.*). She raised herself. Thou (*m.* and *f.*) didst contend. I contended. He contended. She will contend. Contend thou (*m.* and *f.*). Contending.

He came to his house. They came to him and ate bread with him. Whence hast thou come? Whence are ye coming? Whither didst thou go? Whither art thou going? Wilt thou come to me to-night? Come and lodge with me. Bring thy father and thy mother with thee. We came to the well and there was no water in it. Bring [ye] my tunic. Gold and silver shall be brought. They brought to him gold and incense. She shall return to her former state. Return from your evil ways and serve Jehovah. We are from dust and shall return to dust. The virgins will return bringing water from the well. Bring back the silver which ye have taken from me. They brought him back to the city in joy and gladness. They shall be brought back to this land. He shall die. We shall die. They put him to death. He was put to death. She shall be put to death.

23. LAMEDH ALEPH VERBS, § 60.

Write the paradigm of *נָחַד* to find.

Translate:—

Ye (*m.* and *f.*) found. We were found. Thou (*m.* and *f.*) didst find out. They caused to find. I found myself. He was found. To cause to find. To be found. Finding one's self. They (*m.* and *f.*) will cause to find. Ye (*m.* and *f.*) will find. She will be found. He will find. Ye (*m.* and *f.*) will find out. Find ye (*m.* and *f.*) Cause ye (*m.* and *f.*) to find. Ye were found.

I shall call to him and he will hear my voice. They called the name of the city Ur of the Chaldees. Call ye this young man. Call to me in the day of evil; I will deliver thee. Thy name shall not be called Naomi; thou shalt be called (Heb. to thee shall be called) Mara. Jehovah brought you out from that land. I shall bring you out from all the lands in which ye are and will give you this good land which I swore to your fathers. He created the earth and the sea; and the heavens are the work of his hands. My hands have created all these. Thou didst create man and beast upon the earth. Bring us out from all evil. Fill the vessels large and small with water. Thou hast filled the earth with thy mercy. The house was full of men and women. He caused it to rain upon the earth and filled our hearts with food and gladness.

24. LAMEDH HE VERBS, § 61.

Write the paradigm of *גָּלָה*.

Translate:—

They revealed. We revealed. She revealed. I re-

vealed. Thou (*m. and f.*) wast revealed. He was revealed. I was revealed. Ye (*m. and f.*) uncovered. They uncovered. He was uncovered. We were uncovered. She was exiled. Thou (*m. and f.*) wast exiled. Thou (*m. and f.*) didst exile. They exiled. I uncovered myself. To exile. To uncover. To be revealed. To reveal. Thou (*m. and f.*) wilt be revealed. I shall reveal. He will uncover. We shall be uncovered. They (*m. and f.*) will exile. She shall be exiled. Be ye (*m. and f.*) revealed. Uncover thyself (*m. and f.*). Revealing.

The house was built in the city. My father built it. He began to build it and my brother finished it. I have finished the work which thou gavest me to do. Who will build an altar in this place to Jehovah? They built a dwelling for him in Jerusalem. All the nations shall go up to Jerusalem to serve Jehovah. To go up and to go down. They offered burnt-offerings upon the altar. I did as Jehovah commanded me. Bring him up to me in the bed. And it came to pass (*Heb. it was*) as he finished to offer the burnt-offering that (*Heb. and*) fire fell from heaven. They made for him a throne of gold. Solomon built him a house. Wilt thou dwell in this house which has been built for thy name? He went up into heaven. He shall descend a second time from heaven. Jehovah appeared to Solomon in Gibeon.

25. NUMERALS, § 65.

DIRECTION 8. The preposition *of* following a cardinal number must be expressed by *מִן*, thus *הַמָּשֶׁה מִן הַסּוּסִים* *five of the horses*, not *הַמָּשֶׁה הַסּוּסִים* which would mean *the five horses*; *שִׁבְעָה מֵהֶם* *seven of them*, not *שִׁבְעָתָם* which would mean *they seven*.

9. In compound numbers insert the conjunction *and* between the different denominations, which may proceed either from the higher to the lower or the reverse; thus for *sixty-five* write either *sixty and five* or *five and sixty*.

Write the masculine absolute of the cardinals from one to ten in their order. Write the present date, year, month, and day.

Translate, noting each case in which different forms may be used, or in which the order of the words may be varied:—

Four heads. Ten seas. Twelve nations. Thirty of the Philistines. Fifty days. A hundred men. Six nights. Eight shekels. Three years. The seven stars. Seven of the stars. Seven stars. These seven stars. Twenty rocks. Eleven women. Nine kings. Two vessels. Nine virgins. Five stones. Twenty-four priests. Sixty houses. Sixteen months. Eighty queens. Six hundred years. Three hundred and sixty-five days. In the fifth year of (Heb. to) king Solomon, in the tenth month, in the second day of the month. In the twenty-first of the eighth month. In the third of this month. The third [part] of the month. The fourth [part] of the year. The eighth [part] of the shekel. The eighth shekel. Eight of the shekels. He is eight years old. She is nineteen years old. All the days of Adam were nine hundred years and thirty years and he died.

26. TO ACCOMPANY GEN. 1 : 1.

Heaven. Earth. In heaven. In earth. The heaven. The earth. In the heaven and in the earth. Beginning In [the] beginning. He created God created. I created. In [the] beginning thou createdst the earth and the heaven. Creating. God the creator of (lit. the

[one] creating) the heaven. He will create. Thou wilt create. I shall create an earth and heaven. He was created (Niphal). We were created. Thou wast created. I was created. Ye were created. In [the] beginning were created the heaven and the earth. In [the] beginning was created the earth. [There] will be created an earth. [There] will be created a heaven.

27. GEN. 1 : 2.

Darkness. The darkness. And the darkness. In darkness. In the darkness. And in the darkness. Face. The face. The face of [the] deep. The face of the heaven. He was. I was. We were. Ye were. Thou wast. He will be. I shall be. We shall be. They will be. The earth will be waste and void (desolation and emptiness). Darkness was on the waters and on the face of the earth. Spirit. The Spirit. The Spirit of God brooded over the deep. The Spirit will brood. In the beginning the Spirit [was] brooding over the waters. God created the darkness and the waters. The deep was created. And the waters of the deep were waste and void.

28. GEN. 1 : 3, 4.

He said. They said. And he said (Vav Conv.). And they said. I said. Ye said. We shall say. She will say. We saw. They saw. He saw. And he saw. He will see. God [is] seeing in the light and in the darkness. The waters were seen (Niph.). The earth was seen. The light will be seen. God saw the light. Good light. Light [is] good. The good light. The light [is] good. God is good. God is² (Heb. he, § 67, 2) light¹

He saw that the light was good. God divided between the earth and the heaven. God [is] dividing between the darkness and the light. The waters were divided. They will be divided. I divided. Ye divided. Thou wilt divide. Divide thou.

29. GEN. 1 : 5, 6.

Day and night. The day and the night. In the day and in the night. To the days and to the nights. To divide between days and nights. We shall call. We called. And we called (Vav Conv.). Thou didst call the firmament heaven. I called the darkness night, and the light I called day. The light (Heb. to the light) shall be called day. It was evening. One evening. One morning. One God. One earth. In the midst of the earth. In the midst of the heaven. Between the heaven and the earth (two constructions). God shall say to the waters, Be ye divided. Let there be light. Let there be darkness. God saw the firmament. The firmament [is] good.

30. GEN. 1 : 7, 8.

God made the day and the night. Thou madest the firmament. Thou didst divide the waters. I shall make. He will make. And he made (Vav Conv.). I made the earth and the waters. We were made. The earth was made. The waters were made. I made the heaven which [is] above the earth and the earth which [is] under the heaven, and the waters which [are] under the earth. He divided the day from the night. Light was made in one day, and the firmament was created in a second day. And he called the beginning of the day morning, and the beginning of the night he called evening. A second

morning. The second evening. And it was so. And he did so.

31. GEN. 1 : 9, 10.

They were gathered. Ye were gathered. We were gathered. And they were gathered. Ye shall be gathered. To be gathered. Being gathered. He said to the waters, Be ye gathered unto the seas. The waters which were under the heaven were gathered unto one place, and the waters which were above the heaven were gathered unto a second place. The dry [land] was seen. The sea was seen. See thou the earth and the heaven. He made the waters which are in the sea. They called the dry [land] earth. The collection (gathering together) of waters shall be called sea. The God of heaven made the sea and the dry land. He divided the sea from the dry land. He said and it was [done].

32. GEN. 1 : 11-13.

God said to the earth, Bring forth (either of two verbs) grass. The earth brought forth herb and tree. Grass sprang up. Grass was brought forth. He said to the herb, Produce seed, and it was so. The herb produced seed (according) to its kind. I have sown the seed. Ye have sown. They have sown. In the morning sow thou the seed. The seed was sown in the evening. The herb will produce seed. The tree will yield fruit. A fruit-tree. The fruit-tree (§ 75. 5). The seed of the fruit-tree is in the fruit. To the tree yielding fruit [there] is seed according to its kind. The fruit, whose seed is in it. Seas, in the midst of which are waters. A day in which there is light. A night in which there is darkness.

33. GEN. 1:14-16.

Let there be light. Let there be a light (laminary) One great light. The second small light. Two great lights. The two small lights. Two of (Heb. from) the small lights, which (Heb. to which) they have called stars. The stars will give light in the night. He made one light for the rule of the day. The second light was made for the rule of the night. He divided between lights and lights (Heb. to lights). Thou didst divide between the great lights and the stars. God created the lights and said (Vav. Conv.) to them, Give light upon the earth and divide day from night; and it was so. There shall be signs in the heaven and in the earth. One season. A second day. The third year. Two years and two days. Let there be stars giving light in the night.

34. GEN. 1:17-20.

In the fourth day God made the two great lights and the stars and in the firmament of heaven he set (Heb. gave) them. He set the firmament above the earth and the earth above the sea. I gave. They gave. We gave. Thou gavest. She gave. Giving. To give. He will give. We shall give. Given. Ye will give. One light ruled the day. A second light shall rule the night. Thou [art] ruling the earth and the sea. God saw that the lights [were] good. He made the reptiles (collective) which are in the waters. He divided between the reptile and the fowl. A soul of life. The soul of life. Thou madest the soul of life which is in the fowl and in the reptile. In the morning they flew away.

35. GEN. 1:21-23.

They were fruitful and multiplied (Vav Conv.) and filled the earth and the sea. The waters [are] filling (Piel) the sea. The sea shall be filled. The stars shall fill the heavens. The moving soul of life shall be fruitful and multiply upon the earth. Great monsters. The great monsters. All the great monsters of the sea. The monsters of the sea are great. God created them and he will bless them. He blessed the winged fowl and every soul of life which he had made. He caused the fowl to multiply in the earth and the monsters in the seas. Blessed be God. Bless ye God. Bless God, O my soul. God is blessing (Piel) every morning and every evening.

36. GEN. 1:24-27.

The beast of the earth was made after its kind. Man was created in the likeness of God, and in his image. The earth brought forth cattle and reptile creeping upon the ground. God made lights for the rule of the day and of the night; and the man he created for the rule of the earth. Thou didst make man according to thine image and in thy likeness. Man (Heb. with article) was made in the image of him that created (Heb. the [one] creating) him. Rule thou over the fish of the sea and have dominion over all the earth. Let the fish multiply in the sea. The fowl shall fly over the face of heaven. He made them male and female. Every beast of the earth was made male and female.

37. GEN. 1:28-31.

Subdue ye the earth and fill it and multiply upon it and have dominion over all which is in it. God blessed

all that he had made. He saw that it was very good. He gave to the man the fruit of the earth for food. Thou hast given to us every herb. To the beast of the earth every green herb was given. It will be given. To be given. Give thou. Give ye. See thou what God has made. He made light in one day. In a second day he made the firmament. In a third day the dry [land] was seen and it brought forth herb and trees. In a fourth day he made the great and small lights. In a fifth day birds and fish were made. In a sixth day he made cattle and created man (Heb. with article) in the image of God.

38. GEN. 2:1-5.

The earth was finished. The host of heaven was finished. The earth and the heaven were finished. I have finished my work. Thou hast not finished thy work. We have not yet finished our work. They will finish their work. Your work will be finished and ye will rest. These generations. These are the generations. These are the generations of Adam. These two generations. This day. This seventh day. This is the day which God has blessed. This is the seventh day in which God rested, and which he sanctified. No tree was yet in the ground. The earth had not yet brought forth herb nor (Heb. and) bush. In the fifth day there was no man and beast of the field there was none, for they had not yet been created.

39. GEN. 2:6-10.

This is the earth which God created and made (Heb. [so as] to make). God blessed them and said (Heb. [so as] to say, or with Vav Conv.) to them, Be fruitful

Subdue the earth and rule (Heb. to rule) over it. God caused it to rain and watered the face of the earth. He causes it to rain (fut. § 78, 3) and waters the ground. A mist [is] ascending from the sea and the earth will be watered. We are as the grass, which sprouted in the morning and in the evening shall not be. This is your breath which Jehovah breathed in your nostrils. He placed Adam in the garden which he had planted and in which he had caused to grow every tree good for food. Four rivers. The four rivers. The four heads of the river. The six heads. The two gardens. Three days and three nights. Five mornings and five evenings. One small star.

40. GEN. 2:11-16.

Thou didst form Adam of dust. He made the man (Heb. to) a living soul. A great river is surrounding the land in which there is gold. The name of the garden is Eden. They called the garden Eden. The garden shall be called Eden. In the midst of the garden were two trees; the one was called the tree of life and he called the name of the second the tree of knowing good and evil. The place, where the garden of Eden was, is not known. He went. I went. He will go. We shall go. To go. Going. He took the man. He took him. He took her. He took us. He took you. He took me. He took thee. He will take the tree. Keep the seventh day and (Heb. to) sanctify it.

41. GEN. 2:17-20.

Adam ate of the evil fruit and died. This fruit is good; thou mayest freely eat (Heb. emphatic infin.) of it. He ate it. She ate it. We ate it. Thou shalt eat

it. Ye shall eat it. They shall eat it. Ye ate it. Ye ate of (Heb. from) it. It is not good for Adam to eat of it. He formed him. He formed her. He formed us. Thou formedst us. I formed you. I formed them. I formed him. Thou didst put Adam in the garden to till it. He tilled the ground and kept it. Every beast of the field came to Adam. In the cattle of the field, the beast of the earth, the fish of the sea, and the fowl of heaven there was not found a help the counterpart of Adam. God gave name (Heb. called names) to the day and to the night.

42. GEN. 2 : 21-25.

Adam slept because a deep sleep from God had fallen upon him (§ 66. 2). A rib was taken and was made (Heb. built) into a woman and she was brought to him. One bone. His bone. His one bone. Two ribs. Her ribs. Her two ribs. One of (Direction 8, Lesson 25) his bones. Two of her ribs. Our three gardens. Three of our gardens. Four of their evenings. Five of your rivers. Six of the heads, into which the river was parted. Two of the men. Two of the women. They two, the man and the woman. Two of them. The woman left her father and her mother and clave to her husband. My mother has forsaken me. My father and my mother will not forsake me. Thou shalt do all that thy father and thy mother shall command thee.

43. GEN. 3 : 1-5.

The cunning serpent. This tree is the best of all the trees (Heb. collective) in the garden. The man was the greatest of all the men of [the] east. The stars are the

smallest of all the lights in the firmament. The sea is greater than the dry [land]. Dying (emphat. infin.) he shall die. We shall die. I shall die. He died. She died. They died. Dying. He killed (caused to die). They killed. He was put to death. She shall be put to death. He said to the woman, Thou shalt not touch the tree lest thou die. Touch thou this fruit. I touched it and my eyes were opened and I knew good and evil. In the day of thy touching this tree (§ 89. 3) thou and thy wife shall die (§ 86. 1).

44. GEN. 3 : 6-10.

The woman's eyes were opened and she saw. She gave of the fruit to Adam and he saw and ate. A desirable tree. The desirable tree. The tree is desirable. He took of it. She took it. Ye took it. We shall take. They (*f.*) will take. Its fruit was taken and eaten and it opened her eyes. Open thou mine eyes and I shall see. Both her eyes. The eyes of them both. Two of their eyes. Their four eyes. They heard Jehovah walking¹. She heard the voice of Jehovah [who was²] walking in the midst of the trees. I saw the man eating¹. Where is he? Here he is (Heb. behold him!). Where art thou? Here I am. I heard the tree falling¹. The falling waters. We saw the stars falling from heaven. The woman and her husband hid themselves.

¹ The participle being a predicate will not agree with its subject Jehovah in definiteness, and hence must not receive the article, Remark 23, Lesson 13.

² See Remark 3, Lesson 7.

45. GEN. 3 : 11-15.

Who commanded thee not to do this evil [thing] *fem.*? Not to hear. Not to see. Not to walk in the garden.

I shall command the stars not to give light in the night. Who did this? Didst thou see the woman who ate (Heb. the [one] eating) this fruit? Did the serpent deceive the woman? Eat ye of it and bless Jehovah. I shall not eat the fruit which he has commanded me not to eat. What is this, the woman has done? What are these? Who are these? The serpent is the most accursed of all cattle. Thy mother is the most blessed of all women. Thou art the greatest of all men. I told him. It was told to me. The serpent bruised his heel (Heb. him [as to] heel). He shall bruise the serpent's head.

46. GEN. 3:16-19.

I shall bless them that bless (Heb. blessing) thee, and curse them that curse (Heb. cursing) thee, and all the earth shall be blessed in thee. The woman heard the voice of the serpent. The woman hearkened to the voice of the serpent. The man hearkened to the voice of his wife, and ate the fruit of which God had commanded him not to eat. The woman bare three sons. Sons were born to him. They shall be born. I was born. We were born. These are the names of the sons of Adam. Whose son art thou? Return to dust (ye) sons of man. We returned. Have they returned? Will they (f.) return? He brought them back (caused them to return). They shall be brought back to the garden of the Lord.

47. GEN. 3:20-24.

Adam called (Heb. to) the woman Eve. The woman was called Eve. The woman's name was Eve. God called his name Adam, and said, Because from the ground I have taken him. Did he not call the man Adam, accord-

ing to the name of the ground from whence he had taken him? Men have given (Heb. called) names to the stars of heaven. God called the name of the firmament heaven, and gave names to the day and to the night. See thou the ground from whence thou wast taken. Take ye of the food which I have brought for you and eat of it. Coats of skin were made for the man and for the woman and they were clothed. These God gave to them instead of the fig-leaves which they had sewed for themselves. He said to him, Put forth thy hand, and he put it forth. I shall send (Kal) him. I shall send her. He will send us. He will not send them. He has commanded us not to send you. Ye will send me away (Piel). We shall send thee away. I shall drive you out (Piel) from my garden. **He will keep me. Thou wilt keep them.**

HEBREW-ENGLISH VOCABULARY.

אב n. m. (const. אבי, pl. אבות) *father*

אבד v. K. (פָּא) *to perish*. P. *to destroy*

אבן n. m. f. *a stone*

אד n. m. *mist, vapor*

אדום n. m. *Edom*

אדון n. m. *lord, master*

אדם n. m. *man*

אדמה n. f. *ground, land*

אדני n. m. *Lord*

אהב or אהב v. K. *to love*

אהל n. m. (אֶהֱלִים) *tent*

אהרן n. m. *Aaron*

אור v. K. N. *to shine*. H. *to cause to shine, give light*

אור n. m. *light*

אור n. *Ur*

אות n. m. f. (וֹה) *sign*

אז adv. *then*

אזן n. f. (אָזְנִים) *ear*

אח n. m. (const. אחי, pl. אחים) *brother*

אהאב n. m. *Ahab*

אחד adj. *one*

אחות n. f. *sister*

אחר prep. *after*

אי adv. (suf. איי) *where?*

איבה n. f. *enmity*

איה adv. *where?*

איכבה adv. *how?*

אין (const. אין) *nothing there is not or was not*

אין adv. *where?* only after

מן, מאין, *whence?*

איפה n. f. *ephah*

איש n. m. (אֲנָשִׁים) *man, husband, each*

אכל v. K. (פָּא) *to eat*. H. *to cause to eat*

אל adv. *not*

אל n. m. *God*

אל prep. *to, unto, respecting*

אלה see זה

אלוה commonly in the pl.

אלהים n. m. *God*

אלעזר n. m. *Eleazar*

אם n. f. (אִמּוֹת) *mother*

אם conj. *if, in a disjunctive question or*

אמן v. N. *to be verified, found true*

אָמָנָה n. *Amanah*

אָמָנָם adv. *truly, indeed*

אָמַר ∇ K. (פֶּא) *to say*. N. *to be said*

אָנָה adv. *whither?*

אָנוֹשׁ n. m. *man*

אָנִי, אָנֹכִי pron. *I*

אָף n. m. (אֶפְסִים) *nostril, face*

אָף conj. *also, even*; כִּי אָף *how much more* or after a negative *how much less*; Gen. iii. 1, *is it even so that?*

אָפֶר n. m. *ashes*

אָרָבָה n. f. *lattice, window*

אָרְבַּעַה num. *four*

אָרְבַּעִים num. *forty*

אָרוֹן n. m. f. *ark*

אָרֶץ n. m. f. (וְת) *earth, land*

אָרַר v. K. P. *to curse*. N.

Ho. to be cursed

אָרָרֶט n. *Ararat*

אֵשׁ n. m. f. *fire*

אִשָּׁה n. f. (const. אִשָּׁה, pl. נָשִׁים) *woman, wife*

אִשֶּׁר pron. *who, which*; conj. *that, because*; כִּי אִשֶּׁר *as*

אִשְׁתָּה n. f. (יֵם. and וְת) *pillar*

אֵת sign of the definite object

אִתּוֹ prep. *with*

אַתָּה m., אַתָּה f. pron. *thou*

בּ prep. *in, into, at, with*

בְּאֵר n. f. *a well*

בִּגְדֵי n. m. *garment, pl. clothes*

בֵּר n. m. *separation*; לְבָדּוֹ *in his separation, i. e. alone*

בָּרַל v. H. *to separate, divide*. N. *to be separated*

בִּדְלִיל n. *bdellium*

בִּדְהוּ n. m. *emptiness*

בְּהֵמָה n. f. *beast, cattle*

בּוֹא v. K. (fut. יָבֹוא) *to come*.

H. *to cause to come, bring*.

Ho. *to be brought*

בֵּין prep. *between*

בֵּית n. m. (בֵּתִים) *house*

בִּלְתִּי adv. *not, used with the infinitive*

בֵּן n. m. (בָּנִים) *son*

בָּנָה v. K. *to build*

בַּעֲבִיר prep. *on account of*

בַּעַל n. m. *Baal, lord*

בֹּקֶר n. m. *morning*

בָּרָא v. K. *to create*. N. *to be created*

בָּרָד n. m. *hail*

בְּרִית n. f. *covenant*

בָּרַךְ v. K. P. *to bless*. N. Pu. *to be blessed*

בְּרָכָה n. f. *a blessing*

בָּשָׂר n. m. *flesh*

בַּת n. f. (suf. בָּתוֹ, pl. בָּנוֹת) *daughter*

בְּחֻלָּה n. f. *virgin*

בָּאָל v. K. *to redcem*. P. *to defile*

גִּבְעוֹן n. *Gibeon*

גָּדוֹל adj. *great, large*

גָּדַל v. K. (fut. a) *to be great.*

P. *to make great*

גּוֹי n. m. *nation*

בֶּחֳזִין n. m. *belly*

גִּיחוֹן n. *Gihon*

גָּלַל v. K. *to roll*

גַּם conj. *also, even*

גָּמוּל n. m. *benefit*

גֶּן n. m. (גַּנִּים) *garden*

גָּרַשׁ v. K. P. *to drive out*

גֶּשֶׁם n. m. *violent rain, shower*

דָּבַק (fut. a) *to cleave, adhere.*

H. *to overtake*

דָּבַר v. P. *to speak*

דְּבָר n. m. *word*

דְּבַשׁ n. m. *honey*

דָּגָה n. f. *fish*

דָּוִד n. m. *David*

דֶּלֶת n. f. (דְּלָחוֹת) *door*

דָּם n. m. *blood*

דְּמוּת n. f. *likeness*

דַּמָּשֶׁק n. *Damascus*

דָּקַק v. K. H. *to crush, pulverize*

דֶּרֶדֶר n. m. *thistle*

דֶּרֶךְ n. m. f. *way*

דָּשָׂא v. K. *to spring up, said of grass.* H. *to cause to spring up, bring forth grass*

דָּשָׂא n. m. *grass*

הִי art. *the*

הָ asks a question.

הָדָר n. m. *majesty*

הוּא m. הִיא, הוּא f. pron. *he, she, it, that*

הוֹד n. m. *splendor*

הָיָה v. K. *to be*

הָלַךְ v. K. *to go, walk.* H. *to cause to go, lead.* Hith. *to go for one's self, walk about*

הֵן, הִנֵּה int. (suf. הִנְכִּי) *lo! behold!*

הֵנָּה adv. *hither*

הִפְךָ v. K. *to turn.* N. *to be turned.* Hith. *to turn one's self*

הַר n. m. (pl. הָרִים, const. הָרֵי) *mountain*

הַרְיוֹן n. m. *conception*

וְ conj. *and*

זֶה m. זֵאת f. אֵל, אֵלֶּה pl. pron. *this, these*

זָהָב n. m. *gold*

זֵית n. m. *olive-tree, olive*

זָכַר v. K. *to remember*

זָכָר n. m. *male*

זֵיעָה n. f. (זֵיעָה) *sweat*

זָעַק v. K. (fut. a) *to cry*

זִעְקָה n. f. *cry*

זָרַע v. K. *to sow.* H. *to produce seed*

זָרַע n. m. *seed*

חָבֵא v. H. *to hide*. N. Hith.

to hide one's self

חֲגוּרָה n. f. *apron*

חִדְדֶּקֶל n. *Hiddekel, Tigris*

חֲדָשׁ adj. *new*

חֹדֶשׁ n. m. *month*

חַוִּילָה n. *Havilah*

חֲזָק v. K. (fut. a) *to be strong*

חַי adj. (חַיָּה) *living, alive*

חַיָּה n. f. (paragog. vowel

חַיָּהּ) *life, living thing, beast*

חָיִי v. K. *to live*

חַיִּים n. m. pl. *life*

חַלּוֹן n. m. f. *window*

הָצִל v. H. *to begin*

הָצִיץ v. P. *to deliver*

הָמֵד v. K. P. *to desire*. N.

to be desired

חַמִּישִׁי num. *fifth*

חָמָן n. m. *Haman*

חַמְשִׁים num. *fifty*

חֶסֶד n. m. *kindness, mercy*

חָסַר v. K. *to be diminished,*

to fail

חֲצִי n. m. (חֲצִי) *half*

חֶרֶב n. f. *sword*

חֵרֶשׁ adj. (חֵרְשִׁים) *deaf*

חֹשֶׁךְ n. m. *darkness*

טָהוֹר adj. *clean, pure*

טָהַר v. K. *to be clean, pure.*

P. *to purify, cleanse*. N.

to be purified

טוֹב adj. *good*

טָלָה v. P. *to soil, defile*

טָרַם adv. *not yet, before*

יָבֵשׁ v. K. (inf. const. יִבְשֶׁה) *to be dry*

יִבְשֶׁה adj. f. *dry land*

יָגַע v. K. *to be weary*. P. H.

to weary, to cause to toil

יָד n. f. *hand*

יָדַע v. K. *to know*. H. *to*

cause to know, let know

יְהוּדָה n. m. *Judah*

יְהוּדִי n. m. *Jew*

יְהוָה n. m. *Jehovah*

יוֹם n. m. (יָמִים) *day*

יוֹנָה n. f. (יוֹ) *dove*

יוֹסֵף n. m. *Joseph*

יָלַד v. K. *to bear, bring forth*. N. Pu. *to be born*

יָלַד see יָלַד

יָם n. m. (יָמִים) *sea*

יַעֲקֹב n. m. *Jacob*

יָצָא v. K. *to go out, go forth*. H. *to cause to go forth, bring forth*

יָצַק v. K. *to pour*

יָצַר v. K. (יִצְרֶה) *to form*

יָרָא v. K. (יִירָא) *to fear*

יָרַד v. K. *to go down, descend*

יְרוּשָׁלַם n. *Jerusalem*

יָרֵחַ n. m. *moon*

יֶרִיחוֹ n. *Jericho*

יָרֵק n. m. *greenness*
יָרַשׁ or יָרַשׁ v. K. H. *to drive out*

יִשְׂרָאֵל n. m. *Israel*
יָשַׁב v. K. *to sit, dwell, inhabit*

יָשַׁן v. K. (fut. יִישָׁן) *to sleep*
יִשׁוּעַ n. m. *salvation*

כִּי prep. *according to, as, like*
כָּבֵד K. (fut. א) *to be heavy.*
P. *to honor.* N. *to be honored*

כְּבוֹד n. m. *honor, glory*
כָּבַשׁ v. K. P. *to subdue.* N. *to be subdued*

כֹּה adv. *thus, so*
כֹּהֵן n. m. *priest*

כּוֹכַב n. m. *star*

כּוּל v. P. (כִּלְכֵּל) *to contain*

כּוּשׁ n. m. *Cush*

כִּי conj. *for, because, that;*
after a negative but

כָּל n. m. (suf. כָּלּוֹ) *all, every, the whole*

כָּאָ v. K. *to withhold, restrain.* N. *to be restrained*

כָּלָה v. K. *to come to an end.*
P. *to complete, finish.* Pu. *to be finished*

כֵּל n. m. (כֵּלִים) *vessel, article*

כֵּן adv. *so.* עַל כֵּן *therefore*

כַּנְף n. f. *wing*

כִּסֵּא n. m. (יֹת) *throne*

כֶּסֶף n. m. *silver*

כַּף n. f. (כַּפַּיִם) *palm of the hand, sole of the foot*

כְּרוּב n. m. *cherub*

כָּרַת v. K. *to cut, cut off, make a covenant.* H. *to cut off.*
Ho. *to be cut off*

כַּשְׁדִּים n. m. pl. *Chaldees*

כַּתְנֵת n. f. (pl. כַּתְנֹת, const. כַּתְנֹת) *tunic*

לְ prep. *to, for*

לֹא adv. *not*

לֵב n. m. (לְבוֹת) *heart*

לִבָּב n. m. (יֹת) *heart*

לָבַשׁ or לָבַשׁ v. K. (fut. א) *to put on, wear, be clothed with.* H. *to cause to put on, to clothe*

לֶהֱטֵא n. m. *flame*

לֶחֶם n. m. f. *bread*

לַיִל n. m. (לַיְלָה § 48. 2, pl. יָלִים) *night*

לִין v. K. *to lodge*

לָפָּז see פָּזַם

לָכַד v. K. *to capture*

לָקַח v. K. *to take.* N. Pu. *to be taken*

מְאֹד adv. *very*

מֵאָה num. *hundred*

מְאֹר n. m. (יֹם and יֹת) *light luminary*

מֵאֵכֶל n. m. *food*

מִדְבָּר n. m. *wilderness*
 מַה pron. *what? whatever;*
 לָמָּה, לָמָּה *for what? why?*
 מוֹסֵר n. m. *instruction*
 מוֹעֵד n. m. (יָם. and יוֹם) *season*
 מוֹת v. K. *to die.* Ho. *to be*
put to death
 מוֹת n. m. *death*
 מִזְבֵּחַ n. m. (יָם) *altar*
 מִשָּׁה n. f. *bed*
 מְטֵר v. H. *to cause to rain*
 מֶטֶר n. m. *rain*
 מִי pron. *who? whoever*
 מַיִם n. m. pl. *water*
 מִין n. m. *species, kind*
 מָכַר v. K. *to sell*
 מָלֵא v. K. *to fill or be full.* P.
to fill. N. Pu. *to be filled*
 מְלָאכָה n. f. (const. מְלַאכָה
 suf. מְלַאכְתּוֹ) *work*
 מִלְחָמָה n. f. *war, fighting*
 מָלַךְ v. K. *to reign.* H. *to*
cause to reign, to make
king. Ho. *to be made king*
 מֶלֶךְ n. m. *king*
 מַלְכָּה n. f. *queen*
 מַלְכוּת n. f. (§ 9. 7) *kingdom*
 מַמְלָכָה n. f. (const. מַמְלַכָּה)
kingdom
 מְמַשְׁלָה n. f. (const. מְמַשְׁלָת)
dominion, rule
 מָן n. m. *manna*
 מִן prep. *from, out of;*
 מִקְדָּם *on the east of*

מְנוּחַ n. m. *rest*
 מָנַע v. K. *to withhold, keep*
back. N. *to be withheld*
 מָצַט n. a *little*
 מָצַט H. *to make small or few*
 מַעְיָן n. m. (יָם. and יוֹם)
fountain
 מֵעַל adv. *above*
 מַעְרָה n. f. (const. מַעְרָת) *cave*
 מָצָא v. K. *to find*
 מַצֵּבָה n. f. *statue*
 מִצְוָה n. f. *commandment*
 מִקְוֶה n. m. *gathering together,*
collection
 מְקוֹם n. m. f. (יָם) *place*
 מָרָא n. f. *Mara (bitter)*
 מַרְאֶה n. m. *sight, appear-*
ance
 מִרְדְּכָי n. m. *Mordecai*
 מָשַׁח v. K. *to anoint*
 מִשְׁכָּן n. m. *tabernacle, dwell-*
ing
 מָשַׁל v. K. *to rule, with אַ be-*
fore its object. H. *to cause*
to rule
 מִשְׁפָּט n. m. *judgment*
 נָא particle of entreaty, *now,*
pray, I pray thee
 נָגַד v. H. *to tell.* Ho. *to be told*
 לְנֶגֶד prep. *before, in the pres-*
ence of, over against; נֶגְדֵי
corresponding to, a coun-
terpart

- נָגַשׁ v. K. *to touch*, with בְּ before its object
 נָגַשׁ v. K. N. *to approach*
 נָהָר n. m. (יָם and יוֹם) *river*
 נָח v. K. *to rest*. H. (הָיָה) or הָיָה *to cause to rest, put, place*
 נֹחַ n. m. *Noah*
 נָחָשׁ n. m. *serpent*
 נָטַע v. K. *to plant*
 נַעֲמִי n. f. *Naomi (sweet)*
 נָעַר n. m. *young man*
 נָפַח v. K. *to breathe, blow*
 נָפַל v. K. *to fall, fail*
 נַפְשׁ n. m. f. (יָם and יוֹם) *soul, life*
 נַקְבָּה n. f. *female*
 נָשָׂא v. H. *to deceive*
 נָשִׁים see אִשָּׁה
 נְשָׁמָה n. f. *breath*
 נָחַץ v. P. *to demolish*
 נָחַן v. K. *to give, put*. N. Ho. *to be given*
 סָבַב v. K. *to surround*
 סָגַר v. K. P. *to shut, shut up*. N. Pu. *to be shut*. H. *to cause to shut*
 סָכַר v. N. *to be shut, stopped*
 סֶלַע n. m. *rock*
 סָפַר v. P. *to recount, tell*
 עָבַד v. K. *to serve, till*
 עֶבֶד n. m. *servant*
 עָבַר v. K. *to pass*. H. *to cause to pass*
 עַד prep. *unto, until*
 עֲרֵה n. f. *company, assembly*
 עֵדֶן n. *Eden*
 עוֹד adv. *yet, besides*
 עוֹל n. m. *suckling, babe*
 עוֹלָם n. m. *eternity*; עוֹלָם forever
 עוֹף n. m. *fowl, birds*
 עוֹף v. K. P. *to fly*
 עִוֵּר adj. *blind*
 עוֹר n. m. (וֹת) *skin*
 עָזַב v. K. *to leave, forsake*
 עֲזָר n. m. *help*
 עָטַר v. P. *to crown*
 עִי n. (with art.) *Ai*
 עֵינֹן n. f. (עֵינַיִם) *eye*
 עִיר n. f. (עָרִים) *city*
 עִירֹם n. m. (עִירְמִים) *nakedness, naked*
 עַל prep. *upon, over, concerning*
 עָלָה v. K. *to go up*. H. *to bring up, offer*
 עָלָה n. m. *leaf*
 עָלָה n. f. *burnt-offering*
 עֲלִי n. m. *E'li*
 עֹלָם see עוֹלָם
 עַם n. m. (עַמִּים) *people*
 עִם prep. (עִמִּי or עִמָּדִי) *with*
 עָמַד v. K. *to stand*
 עָפָר n. m. (וֹת) *dust*

- עץ n. m. *tree*, and collectively *trees*
 עֶצֶב n. m. *pain, sorrow*
 עֶצְבוֹן n. m. *pain, sorrow*
 עֶצֶם n. f. (ים. and וֹת) *bone*
 עֶקֶב n. m. (const. עֲקֵב, pl. ים. and וֹת) *heel*
 עֶרֶב n. m. f. (וֹת) *evening*
 עֵרֶב n. m. *raven*
 עָרוֹם adj. (עֲרֹמָה) *naked*
 עָרוּם adj. *cunning, subtle*
 עֵשֶׁב n. m. (וֹת) *herb*
 עָשָׂה v. K. *to do, make, produce*. N. *to be done, made*
 עֵשָׂו n. m. *Esau*
 עֶשְׂוֹר n. m. *decade, ten*
 עֶשְׂרִי num. *tenth*
 עֵה n. m. f. (עֵתִים) *time in the sense of duration*
 עַתָּה adv. *now*
 פֶּה n. m. (const. פִּי) *mouth*
 פִּישׁוֹן n. *Pison*
 פְּלִשְׁתִּים n. m. pl. *the Philistines*
 פֶּן conj. *lest, that not*
 פָּנִים n. m. pl. *face*; לִפְנֵי or עַל-פָּנֵי *before, in the presence of*
 פַּעַם n. m. f. *time in the sense of repetition*
 פָּתַח v. K. *to open the eyes*. N. *to be opened*
 פָּרַד v. K. P. H. *to separate, part*. N. Pu. *to be parted*
 פָּרָה v. K. *to be fruitful*
 פְּרִי n. m. *fruit*
 פַּרְעֹה n. m. *Pharaoh*
 פַּרְפָּר n. *Pharpar*
 פָּרָת n. *Euphrates*
 פָּשַׁט v. K. *to take off clothes*
 פָּתַח v. K. *to open*. N. *to be opened*
 צָבָא n. m. (ים. and וֹת) *host*
 צָדִיק n. m. *righteousness*
 צִוָּה v. P. *to command*
 צִיּוֹן n. f. *Zion*
 צֶלֶם n. m. *image*
 צִלְע n. f. (const. צִלְעַת, pl. ים. and וֹת) *side, rib*
 צִמַּח v. K. P. *to sprout, to shoot forth*. H. *to cause to sprout*
 צָעָקָה n. f. *cry*
 צָרָה n. f. (צָרָה) *trouble*
 קָבַל v. P. *to receive, accept*
 קָבֹץ v. P. *to gather*. N. *to be gathered*
 קָבַר v. K. *to bury*. N. *to be buried*
 קֶדֶם n. m. *east*
 קִדְמָה n. f. *former state*
 קִדְמָה n. f. *east*
 קָדַשׁ v. K. (fut. a) *to be holy*
 P. H. *to sanctify, consecrate*. N. Pu. *to be sanctified*. Hith. *to sanctify or purify one's self*

קֹדֶשׁ n. m. holiness, a holy place or thing

קָנָה v. N. to be gathered together

קוֹל n. m. (וֹת) voice, sound

קָם v. K. to arise

קוֹץ n. m. thorn

קָטָן, קָטֹן adj. (קִטְנָה) little, small

קָטַר v. H. to burn incense

קִטְרֶת n. f. incense

קָלַל v. K. to be light, diminished

קִלְלָה n. f. a curse

קֵץ n. m. end

קִצָּה n. m. end

קָרָא v. K. to call. N. Pu. to be called

קָרַב v. K. (fut. a) to come near, approach. H. to bring near, offer

קָרַע v. K. to rend

רָאָה v. K. (fut. with Vav נִרְאֶה) to see. N. to be seen, appear

רֹאשׁ n. m. (רִאשִׁים) head, source

רֵאשִׁית n. f. beginning

רַב adj. (רִבְּה) much, many

רָבַח v. K. to be many, multiply intrans. P. H. (inf. abs. הִרְבֵּה) to make many, multiply trans.

רְבִיעִי num. fourth

רֶגֶל n. f. (רַגְלִים) foot

רָדָה v. K. to rule, have dominion

רִתְּטִים n. m. pl. troughs

רוּחַ n. m. f. (וֹת) breath, wind, Spirit

רוּץ v. K. to run

רַחוּם adj. merciful

רַחֲמִים n. m. pl. mercies, compassions

רָחַף v. P. to brood, hover over

רָחַץ v. K. to wash

רִיב v. K. to contend

רָמַשׁ v. K. to creep

רֶמֶשׁ n. m. creeping thing, reptile

רַע adj. (רָעָה) bad, evil

רָעָב n. m. famine

רָעָה n. f. evil

רִקְיָה n. m. firmament

שָׂדֶה n. m. (ים. and וֹת) field

שִׁיחַ n. m. bush, shrub

שָׁם v. K. to place

שָׂכַל v. H. to be wise, act wisely

שָׁלְמָה n. f. garment

שִׂמְחָה n. f. gladness

שָׂק n. m. sackcloth

שָׂרַף v. K. to burn

שִׂשׂוֹן n. m. joy

שְׂאֵרִית n. f. remnant

שְׁבִיעִי num. seventh

שָׁבַע v. N. to swear

שִׁבְעָה n. m. *seventeen*

שָׁבַר v. P. *to break in pieces*

שָׁבַח v. K. (fut. *o* and *a*) *to rest, cease, keep Sabbath.*

H. *to cause to rest or cease*

שַׁבָּת n. m. f. (suf. שַׁבְּתוֹ) *Sabbath*

שָׁחַח n. m. *onyx*

שׁוּב v. K. *to return.* P. H. *to cause to return, bring back*

שָׁרַף v. K. *to bruise, crush*

שָׂחָה v. H. *to destroy*

שָׂחַח v. K. *to put*

שָׁכַב v. K. *to lie down*

שָׁכַח v. K. *to forget*

שָׁכָךְ v. K. *to subside*

שָׁכַל v. K. (fut. *a*) *to be bereaved.* P. *to bereave*

שָׁחַם v. H. *to rise early*

שָׁכַן v. K. *to dwell.* P. H. *to cause to dwell, to station*

שָׁלַח v. K. P. H. *to send, send away, put forth*

שְׁלִישִׁי num. *third*

שָׁלַךְ v. H. *to cast*

שְׁלֹמֹה n. m. *Solomon*

שָׁם adv. *there*; שָׁמָּה *thither*

שֵׁם n. m. (וֵת) *name*

שָׁמוּאֵל n. m. *Samuel*

שָׁמַיִם n. m. pl. *heaven*

שֶׁמֶן n. m. *oil*

שָׁמַע v. K. *to hear, with a direct object or with ב; to hearken*

שָׁמַר v. K. *to keep, observe.* N. *to keep one's self, take heed*

שֶׁמֶשׁ n. m. f. *sun*

שָׁנָה n. f. (יָם.) *year*

שָׁנִי n. m. *crimson*

שְׁנִי num. *second*

שְׁנַיִם m. שְׁנַיִם f. num. *two*

שְׁנִיתָּה adv. *a second time*

שַׁעַר n. m. f. (יָם.) *gate*

שַׁפְּחָה n. f. *handmaid*

שָׁקָה v. H. *to cause to drink, to water*

שֶׁקֶל n. m. *shekel*

שָׂרַץ v. K. *to creep, teem with, increase abundantly*

שָׂרָץ n. m. *creeping thing, reptile*

שִׁשִּׁי num. *sixth*

תַּאֲוָה n. f. *desire*

תַּאֲנִיָּה n. f. (יָם.) *fig-tree, fig*

תֵּבָה n. f. *ark*

תַּהֲרִי n. m. *desolateness*

תְּהוֹם n. m. f. (וֵת) *ocean, the deep*

תְּחִינָה n. m. *midst*

תְּחִלָּה n. f. pl. *generations*

תַּחַת prep. *under, instead of*

תַּנִּינִן n. m. *sea-monster*

תָּפַר v. K. *to sew*

תָּפַשׁ v. K. *to lay hold of, seize*

תְּרִדְמָה n. f. *deep sleep*

תְּשׁוּקָה n. f. *desire*

ENGLISH-HEBREW VOCABULARY.

Aaron אֶהֱרֹן
above מֵעַל
to accept קָבַל P.
according to כִּי
on account of בְּעִבְרִית
to adhere דָּבַק K.
after אַחֲרֵי
Ahab אַחָזָב
Ai הַעִי
alive חַי
all כָּל
alone לְבַדּוֹ
also גַּם, אֲמָ
altar מִזְבֵּחַ
Amanah אֲמָנָה
and וְ
to anoint מָשַׁח K.
apron חֲגוּרָה
to appear רָאָה N.
appearance מֵרָאָה
to approach נִגַּשׁ K. N.; קָרַב
 K.
to arise קָם K.
ark אֲרוֹן
article בְּלִי
as כַּאֲשֶׁר, כִּי

ashes אֶפֶר
assembly עֵדָה
at בְּ
Baal בַּעַל
babe עֵיל
bad רַע
bdellium בְּדִלְיָה
to be הָיָה K.
to bear (bring forth) יָלַד K.
beast (domesticated) בְּהֵמָה
beast (wild) חַיָּה
because כִּי, אֲשֶׁר
bed מִטָּה
before adv. קִדְמָה
before prep. לִפְנֵי, לְפָנַי, לְפָנֶיךָ
to begin הִלֵּל H.
beginning רֵאשִׁית
behold הִנֵּה, הִנּוּ
belly בֶּהֱמוֹן
benefit נִמּוּל
to bereave שָׁכַל P.
to be bereaved שָׁכַל K.
besides עוֹד
between בֵּין
birds עוֹף

- to bless* בָּרַךְ K. (only in pass. part.) P.
blessing בְּרָכָה
blind עִוֵּר
blood דָּם
to blow נָפַח K.
bone עֶצֶם
to be born יָלַד N.
bread לֶחֶם
to break in pieces שָׁבַר P.
breath רוּחַ, נְשָׁמָה
to breathe נָפַח K.
to bring בָּא H.
to bring back שׁוּב P. H.
to bring forth יָצָא H.
to bring forth children יָלַד H.
to bring forth grass הֵצֵא H.
to bring near קָרַב H.
to bring up הֵעִלָּה H.
to brood רָחַם P.
brother אָח
to bruise שָׁחַ K.
to build בָּנָה K.
to burn שָׂרַף K.
to burn incense קָטַר H.
burnt-offering עֹלָה
to bury קָבַר K.
bush שִׁיחַ
but (after a negative) כִּי

to call קָרָא K.
to capture לָכַד K.
to cast שָׁלַךְ H.
cattle בְּחֵמָה

cave מְעָרָה
to cease שָׁבַת
Chaldees כַּשְׁדִּים
cherub כְּרוּב
city עִיר
clean טָהוֹר
to be clean טָהַר K.
to cleanse טָהַר P.
to cleave (adhere) דָּבַק K.
to clothe לָבַשׁ H.
to be clothed with לָבַשׁ אוֹ
 לְבָשׁ K.
clothes בְּגָדִים
collection מִקְנֶה
to come בָּא K.
to come near קָרַב K.
to command צִוָּה P.
commandment מִצְוָה
company עֵדָה
compassions רַחֲמִים
to complete כָּלָה P.
conception הֶרְיוֹן
concerning עַל
to consecrate קָדַשׁ P. H.
to contain כּוּל P.
to contend רִיב K.
corresponding to כְּלָנֹד
counterpart כְּלָנֹד
covenant בְּרִית
to create בָּרָא K.
to creep רָמַשׁ K., שָגרַץ K.
creeping thing רָמַשׁ, שָגרַץ
crimson שָׁנִי
to crown עִטָּר P.

to crush דַּקַּק K. H., שוּף K.
cry צַעֲקָה, זַעֲקָה
to cry זַעַק K.
cunning עָרוּם
to curse אָרַר K. P.
curse קָלָלָה
Cush כּוּשׁ
to cut כָּרַת K.
to cut off כָּרַת K. H.

Damascus דַּמַּשְׁק
darkness חֹשֶׁךְ
daughter בַּת
David דָּוִד
day יוֹם
deaf חֵרֵשׁ
death מָוֶת
to be put to death מוֹת H.
decade עֶשְׂרִי
to deceive נָשָׂא H.
the deep תְּהוֹם
to defile נָאַל P., טָנַף P.
to deliver חָלַץ P.
to demolish נָחַץ K.
to descend יָרַד K.
desire תַּשׁוּקָה, תַּאֲוָה
to desire חָמַד K. P.
desolateness תְּהוֹ
to destroy אָבַד P., שָׁחַת H.
to die מוֹת K.
to divide בָּדַל H.
to do עָשָׂה K.
dominion מַמְשָׁלָה
to have dominion רָדָה K.

door דֶּלֶת
dove יוֹנָה
to cause to drink שָׁקָה H.
to drive out גָּרַשׁ K. P., גָּרַשׁ
 or גָּרַשׁ K. H.
dry land יַבֶּשֶׁת
to be dry יָבַשׁ K.
dust עָפָר
to dwell יָשַׁב K., שָׁכַן K.
dwelling מִשְׁכָּן

each אִישׁ
ear אָזָן
to rise early שָׁכַם H.
earth אֶרֶץ
east קֶדְמָה, קֶדֶם
on the east of לְ מִקְדָּם
to eat אָכַל K.
Eden עֵדֶן
Edom אֶדוֹם
Eleazar אֶלְעָזָר
Eli עֲלִי
emptiness בָּהִי
to come to an end בָּלָה K.
enmity אִי־בָה
ephah אִיפָה
Esau עֵשָׂו
eternity עוֹלָם
Euphrates פָּרַת
even גַּם, אֵף
evening עָרֵב
every כָּל
evil adj. רָע, n. רָעָה
eye עֵינִי

face פָּנִים, אַפִּים
to fail נָפַל K.
to fall נָפַל K.
famine רָעָב
father אָב
to fear יָרָא
female נְקֵבָה
to make few מָעַט H.
field שָׂדֶה
fifth חֲמִישִׁי
fig, fig-tree תְּאֵנָה
fighting מִלְחָמָה
to fill מָלֵא K. P.
to find מָצָא K.
to finish כָּלָה P.
fire אֵשׁ
firmament רָקִיעַ
fish דָּגָה
flame לֶהֱטֹא
flesh בָּשָׂר
to fly עָוָף K. P.
food מַאֲכָל
foot רֶגֶל
for conj. כִּי, prep. ל
forever לְעוֹלָם
to forget שָׁכַח K.
to form יָצַר K.
former state קִדְמָה
to forsake עָזַב K.
four אַרְבָּעָה
fourth רְבִיעִי
fowl עוֹף
from מִן
fruit פֶּרִי

to be fruitful פָּרָה K.
to be full מָלֵא K.
garden גֶּן
garment בְּגָד, שְׁלֵמָה
gate שַׁעַר
to gather קָבַץ P.
to be gathered together קָהָה N
gathering together מִקְנָה
generations תּוֹלְדוֹת
Gibeon גִּבְעוֹן
Gihon גִּיחוֹן
to give נָתַן K.
to give light אוֹר H.
gladness שִׂמְחָה
glory כְּבוֹד
to go הָלַךְ K.
to go down יָרַד K.
to go forth, go out יָצָא K.
to go up עָלָה K.
gold זָהָב
good טוֹב
God אֱלֹהִים, אֵל
grass דְּשָׁא
great גָּדוֹל
to be great גָּדַל K.
to make great גָּדַל P.
greenness יֶרֶק
ground אֲדָמָה

hail בָּרָד
half חֲצִי
Haman הָמָן
hand יָד

handmaid שפחה
Havilah חַוִּילָה
he הוא
head ראש
to hear שָׁמַע K.
to hearken שָׁמַע K.
heart לֵב, לֵבָב
heaven שָׁמַיִם
to be heavy כָּבֵד K.
to take heed שָׁמַר N.
heel עָקֵב
help עֲזָרָה
herb עֵשֶׂב
Hiddekel הַדְּקֵל
to hide חָבֵא H.
hither הֵנָּה
to lay hold of תָּפַשׁ K.
holiness קִדְּשׁ
to be holy קָדַשׁ K.
honey דְּבַשׁ
honor כְּבוֹד
to honor כָּבַד P.
host צָבָא
house בַּיִת
to hover over רָחַף P.
how אֵיכָכָה
how much less כִּי אַף—how
much more id.
husband אִישׁ

I אֲנִי, אֲנִי
if אִם
image צֶלֶם
in בְּ

incense קֹטֶרֶת
to burn incense קָטַר H.
to increase abundantly שָׁרַץ K.
indeed אֲמֵן
to inhabit יָשַׁב K.
instead of תַּחַת
instruction מוֹסֵר
into בְּ
Israel יִשְׂרָאֵל
it הִיא, הוּא

Jacob יַעֲקֹב
Jehovah יְהוָה
Jericho יְרִיחוֹ
Jerusalem יְרוּשָׁלַם
Jew יְהוּדִי
Joseph יוֹסֵף
joy שִׂשׂוֹן
Judah יְהוּדָה
judgment מִשְׁפָּט

to keep שָׁמַר K.
to keep back מָנַע K.
to keep Sabbath שָׁבַת K.
kind n. מִין
kindness חֶסֶד
king מֶלֶךְ
to make king מָלַךְ H.
kingdom, מַמְלָכָה, מְלָכִית
to know יָדַע K.
to let know יָדַע H.

land אֶרֶץ, אֲדָמָה
large גָּדוֹל

to lead הָלַךְ H.

leaf עֵלֶף

to leave עָזַב K.

lest פֶּן

to lie down שָׁכַב K.

life נֶפֶשׁ, חַיִּים, חַיָּה

light אֹר

a light מְאוֹר

to give light אֹר H.

like כְּ

likeness דְּמוּת

little קָטָן

a little מְעַט

to live חָיָה, חַי K.

living חַי

living thing חַיָּה

lo! הִנֵּה, הֵן

to lodge לִין K.

lord אֲדוֹן, פֶּעַל

Lord אֲדֹנָי

to love אָהַב K.

luminary מְאוֹר

majesty הֶדֶר

to make עָשָׂה K.

to make a covenant בָּרַת K.

to make few or small מְעַט H.

to make king מָלַךְ H.

to make many רָבָה P. H.

male זָכָר

man אָדָם, אִישׁ, אָנוּשׁ

young man נָעַר

manna מָן

many רַב

to be many רָבָה K.

Mara מָרָא

master אֲדוֹן

mercies רַחֲמִים

merciful רַחוּם

mercy חֶסֶד

midst תְּוֶה

mist אַר

month חֹדֶשׁ

moon יָרֵחַ

Mordecai מֶרְדֵּכַי

morning בֹּקֶר

mother אִם

mouth פֶּה

much רַב

to multiply intrans. רָבָה K.

trans. רָבָה P. H.

naked עָרֹם

nakedness עִירֹם

name שֵׁם

Naomi נְעֹמִי

nation גּוֹי

to bring near קָרַב H.

to come near קָרַב K.

new חֲדָשׁ

night לַיִל

Noah נֹחַ

nostril אָף

not לֹא, בְּלֹאִי, אֵל

there is not or was not אֵין

that not פֶּן

not yet טַרְם

now (entreaty) נָא, (time) עַתָּה

to observe שָׁמַר K.
ocean תְּהוֹם
to offer עָלָה H., קָרַב H.
oil שֶׁמֶן
olive, olive-tree זֵית
one אֶחָד
onyx שֹׁהַם
to open פָּתַח K.
to open the eyes פָּקַח K.
or (in a disjunctive question)

אִם
out of מִן
over עַל
over against נֶגֶד
overtake דָּבַק H.

pain עֲצָבוֹן, לְעָצָב
to part פָּרַד K. P. H.
people עַם
to perish אָבַד K.
Pharaoh פַּרְעֹה
Pharpar פַּרְפַּר
Philistines פְּלִשְׁתִּים
pillar אֲשֶׁרָה
Pison פִּישוֹן
place מָקוֹם
to place נִיחַ H., שָׁים K.
to plant נָטַע K.
to pour יָצַק K.
pray! I pray thee נָא
in the presence of לְפָנַי, לְנֶגְדִי
 עַל-פָּנָי
priest כֹּהֵן
to produce יָצָא K.

to produce seed זָרַע H.
to pulverize דָּקַק K. H.
pure טָהוֹר
to be pure טָהַר K.
to purify טָהַר P.
to purify one's self קָדַשׁ Hith.
to put נָתַן H., נָתַן K., שָׂה K.
to put forth שָׁלַח K. P.
to put on clothes לָבַשׁ or לְבַשׁ K.

queen מַלְכָּה

rain מָטָר
to cause to rain מָטַר H
to receive קָבַל P.
to recount סָפַר P.
to redeem גָּאֵל K.
to reign מָלַךְ K.
to remember זָכַר K.
remnant שְׁאֵרִית
to rend קָרַע K.
reptile שָׂרָץ, רֶמֶשׂ
respecting אֵל־
to rest נִיחַ K., שָׁבַת K.
to return intrans. שׁוּב K.
rib צֵלַע
righteousness צְדָקָה
to rise early שָׁכַם H.
river נָהָר
rock סֶלַע
to roll גָּלַל K.
rule מִמְשָׁלָה
to rule מָשַׁל K., רָדָה K.

- to run* רוץ K.
Sabbath שַׁבָּת
to keep Sabbath שַׁבָּת K.
sackcloth שַׂק
salvation יְשׁוּעָה
Samuel שְׁמוּאֵל
to sanctify קִדַּשׁ P. H.
to say אָמַר K.
sea יָם
sea monster תַּנִּינִי
season מוֹעֵד
second שְׁנִי
a second time שְׁנִית
to see רָאָה K.
seed זֶרַע
to produce seed זָרַע H.
to seize תָּפַס
to sell מָכַר K.
to send, send away שָׁלַח K.
 P. H.
to separate בָּדַל H., פָּרַד K. P.
 H.
separation בְּדִיל
serpent נָחָשׁ
servant עֲבָד
to serve עָבַד K.
seventh שְׁבִיעִי
to sew תָּפַר K.
she הִיא
shekel שֶׁקֶל
to shine אֹרַח K. N.
to shoot forth צָמַח K. P.
shrub שִׁיד
to shut, shut up סָגַר K.
- side* צֶלַע
sight מַרְאָה
sign אוֹת
silver כֶּסֶף
sister אָחוֹת
to sit יָשַׁב
siath שִׁטָּי
skin עוֹר
to sleep יָשָׁן K.
deep sleep תַּרְדֵּמָה
small קָטָן
to make small מָעַט H
so כֹּה, כֵּן
to soil טָנַף P.
Solomon שְׁלֹמֹה
son בֶּן
sorrow עֲצָבוֹן, אֶצֶב
soul נֶפֶשׁ
sound קוֹל
source רֹאשׁ
to sow זָרַע K.
to speak דִּבֶּר P.
species מִין
spirit רוּחַ
splendor הוֹד
to spring up (said of grass)
 קָמָה K.
to sprout צָמַח K. P.
to stand עָמַד K.
star כּוֹכָב
to station שָׁכַן P. H.
statue מַצֵּבָה
stone אֶבֶן
to be strong הִזָּק K.

to subdue כָּבַשׁ K. P.

subtle עָרוּם

suckling עוֹלֵל

sun שֶׁמֶשׁ

to surround סָבַב K.

to swear שָׁבַע N.

sweat זְעָה

sword חֶרֶב

tabernacle מִשְׁכָּן

to take לָקַח K.

to take off clothes פָּשַׁט H.

to teem with שָׂרַץ K.

to tell נָגַד H., סָפַר P.

tent אֹהֶל

that conj. אֲשֶׁר, כִּי pron. הוּא

that not פֶּן

the הַ

then אָז

there שָׁם

therefore עַד כֵּן

third שְׁלִישִׁי

this זֶה

thistle דִּדְדֵר

thither שָׁמָּה

thorn קוֹץ

thou אַתָּה

throne כִּסֵּא

thus כֵּן

Tigris תִּגְרִי

to till עָבַד K.

time (duration) זֶמַן

time (repetition) פַּעַם

אֵל, אֵלֶּי

to cause to toil יָגַע P. H.

to touch נָגַע K.

tree, trees עֵץ

trouble צָרָה

troughs רִהָטִים

to be found true אָמֵן N.

truly אֱמִנָם

tunic כְּתוֹנֶת

to turn הִפְךָ K.

two שְׁנַיִם

under תַּחַת

until עַד

unto אֶל, אֵלַי

upon עַל

Ur אוּר

vapor אָדָם

to be verified אָמֵן N.

very מְאֹד

vessel בָּלִי

virgin בְּתוּלָה

voice קוֹל

to walk הֵלֵךְ K.

to walk about הֵלֵךְ Hith

war מִלְחָמָה

to wash רָחַץ K.

water מַיִם

to water שָׁקָה H.

way דֶּרֶךְ

to wear לָבַשׁ or לָבַשׁ K.

to weary יָגַע P. H.

to be weary יָגַע K.

well n. בָּאָר

what? מָה

whatever מִה

whence? מֵאַיִן

where? אַי, אֵינָה

which אֲשֶׁר

whither? אֵנָה

who אֲשֶׁר

who? מִי

whoever מִי

whole כָּל

why? לָמָּה, לְמַעַן

wife אִשָּׁה

wilderness מִדְבָּר

wind רוּחַ

window אֶרְבֵּה

wing כְּנָף

to be wise שָׂכַל H.

to act wisely שָׂכַל H.

with אֶת, בְּ, עִם

to withhold כָּלָא K., מָנַע K.

woman אִשָּׁה

word דְּבָר

work מְלָאכָה

year שָׁנָה

yet עוֹד

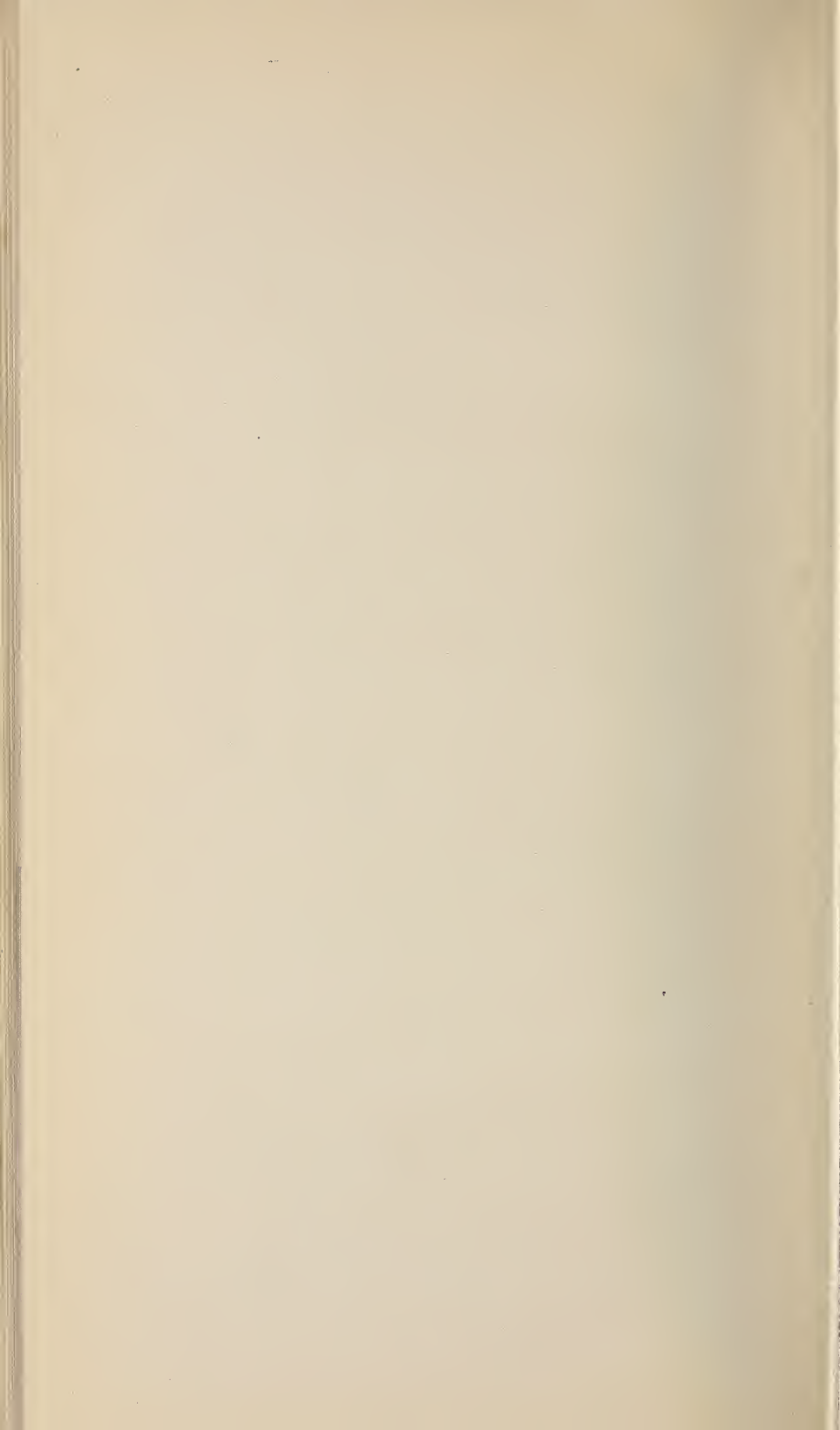
young man נָעַר

Zion צִיּוֹן









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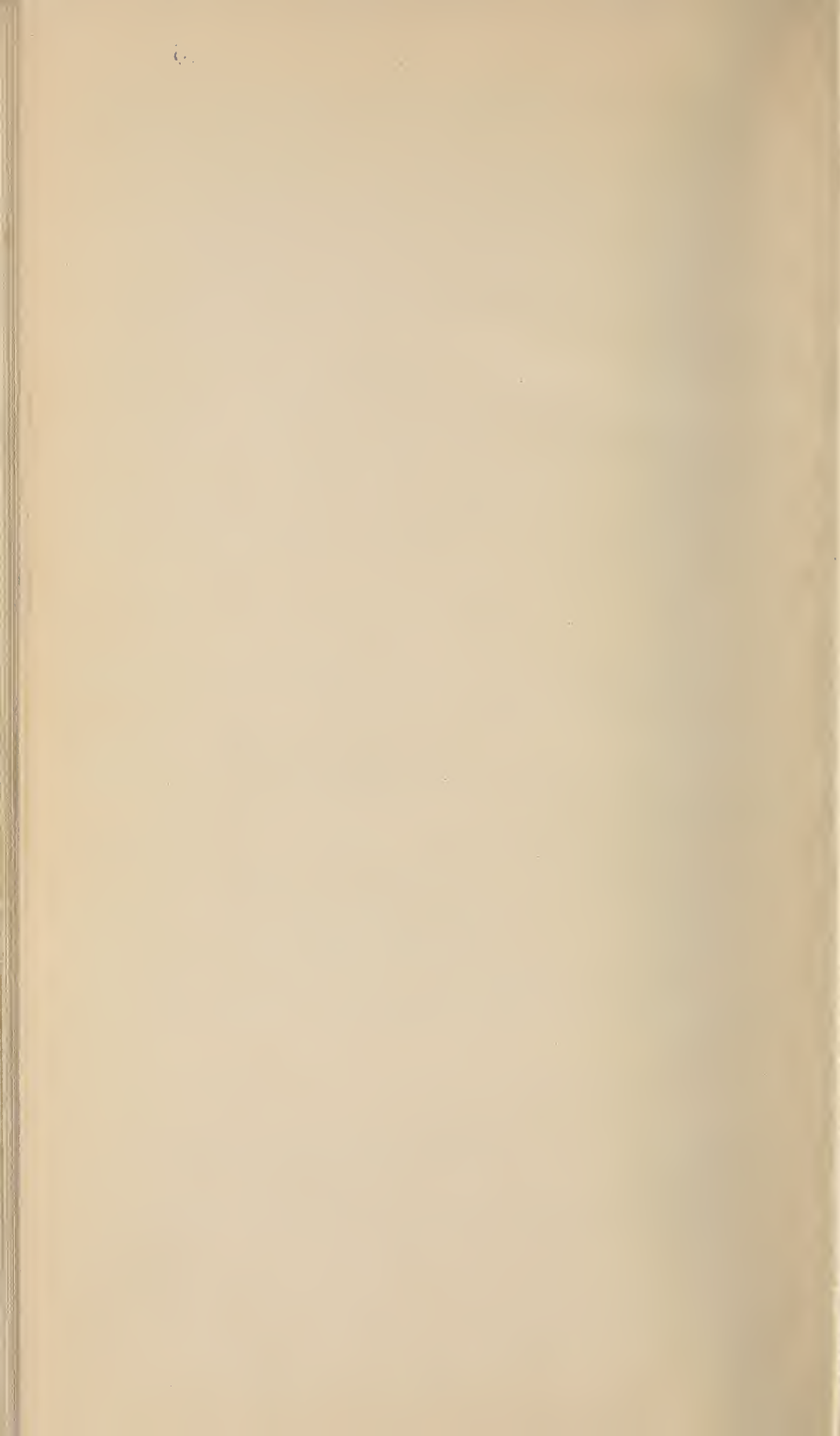
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